AN HISTORICAL ACCOUNT

Of the Rise and Growth of

HERESIE

IN THE

Christian Church,

To the Sixteenth Century and farther. With the Names of the Hereticks; the Time when they flouriſh'd, when dy'd.

To which is Added, an

APPENDIX,

In which the Councils General, National and Provincial, which defended the Catholick Faith, are inſerted.

Hold faſt the Form of ſound Words. —— 2 Tim. 1. 17.
For there muſt be Hereſies among you, that they which are approved, may be made manifeſt among you, 1 Cor. 11. 19
Let us hold faſt the Profeſſion of our Faith without wavering; for he is faithful that promiſeth, Heb. 10. 23.

By *J. SHARPE,* A. M.

PART I.

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Hiſtorical Account

Of the Riſe and Growth of

HERESIE, &c.

THAT Offences ſhould come, was the Aſſertion, or rather Prediction of our Bleſſed Redeemer in theſe Words; *Woe unto the World, becauſe of Offences; for it muſt needs be that Offences come: But woe unto that Man by whom the Offence cometh,* (*Matt.* 18. 17. *Luke* 17. 1.) Upon which Words, the Learned Dr. *Hammond* thus paraphraſes: 'I tell you beforehand, that great Fal-'ling off, and Apoſtatizing there will be amongſt 'thoſe that receive the Faith; great Encourage-'ments to obſtruct the receiving of it; many will 'be ſeduc'd from the right Way (which is a ſad and 'woful thing *.) But although this be to be expected in reſpect to the Wickedneſs of ſome, and Seduceableneſs of others; and although it be not imaginable that the World ſhould by God be kept free from all ſuch Imputations to Sin, (nay, God has thought fit to permit ſuch for the Trial and Exerciſe of Chriſtians) yet will be little Matter of Excuſe; but rather of Aggravation of their Sin and Woe,

* *Hammond* in loco.

that ſhall be inſtrumental to this end, that ſhall be Authors of the ſame. That σκάνδαλον, as 'tis in the Original, ſignifies a Gin, a Snare, a Stumbling-block, *&c.* appears frequently both from Sacred and Prophane Writers. And what greater Scandal can happen, when Church-Members run into damnable Hereſies, even denying the Lord that bought them?

St. *Paul* adviſes his beloved *Romans* to *mark them which cauſe Diviſions and Offences,* (τὰ σκάνδαλα, as 'tis in the Original) *contrary to the Doctrine which ye have learned, and avoid them,* Rom. 16. 17. And in his Firſt Epiſtle to the *Corinthians,* (Chap. 1. 10.) he beſeeches them by the Name of the Lord Jeſus Chriſt, *that they ſpeak the ſame thing, and that there be no Diviſions* ('tis σχίσματα, *Schiſms* in the Margin of ſome Bibles) *amongſt you.* And in another Place he aſſures them that *Hereſies* and Sects ſhould afflict them; but that nevertheleſs ſome Advantages would accrue to them: *For there muſt be Hereſies among you, that they which are approved may be made manifeſt among you,* 1 Cor. 11. 19. And indeed, as you'll ſee in the Sequel, as ſoon as the Enemy of Mankind, the Devil, ſprang any *Heretical Notions,* what brave and noble Defenders God raiſed up to repel and confute them.

The Chriſtian Biſhops, Martyrs and Confeſſors, inſtead of ſheltring and defending thoſe vile and miſcreant *Hereticks,* at the Peril of their own Lives, became Brave and Noble Champions of the Chriſtian Faith; and maugre all Difficulties and Hardſhips, to the Shame and Confuſion of the Devil and his Agents, remained more than Conquerors.

That *damnable Hereſies* ſhould ariſe, to the Diſturbance of the Chriſtian Church, St. *Peter* aſſures us in theſe Words; *But there were falſe Prophets alſo among the People* (of the Ancient *Jews*) *even as there ſhall be falſe Teachers among you, who privily ſhall bring damnable Hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift Deſtruction,* 2 Pet. 2. 1.

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The First Persecution was raised by *Nero*, that cruel Emperor and Monster of Mankind, *Anno Christi* 33. pretending that *Rome* was set on fire by the Christians; in which St. *Peter* and St. *Paul* suffered a Glorious Martyrdom, as * *Lactantius* and *Origen* assert.

The Second Persecution was in the Reign of *Domitian*. *Eusebius* treats of this in his 3d Book, *Cap.* 17. and of *Nero*'s in the 2d. *Cap.* 25.

Now, to begin the Narrative *of the Rise and Growth of Heresie in the Christian Church*. I shall be obliged in the first place, to mention *Simon Magus*, the *Coriphæus* of Hereticks, and the Devil's Van leader, and the first Venifick Dispenser; of whom we find mention in the Sacred Volumes; as *Acts* 8, 9. He is stiled a *Sorcerer, and Bewitcher of the House of* Samaria, V. 13. We find him a *Believer*, and a *Baptized Member of the Church*, V. 18. He offered *to purchase the Gift of the Holy Ghost*; for which V. 20, 21. He received a most severe Reprimand from the Mouth of St. *Peter*, *Thy Money perish with thee*; *because thou hast thought that the Gift of God may be purchased with Money, thou hast neither Part nor Lot in this matter*; *for thy Heart is not right in the Sight of God.* Being thus disappointed, he fell into the foulest *Heresie*. Of him, and his monstrous *Dogmata* (Opinions) Church Historians, and other Christian Writers (*See the Margin* †) give this Account: *Simon Magus* was a *Samaritan* by Nation, born at *Gitton*. He flourish'd *An. Chr.* 35. Among the *Jews*, he boasted that he was the Son of God, or the Messiah. Among the *Samaritans*, he assumed the Person of God

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* *Lact.* de Persec. lib. 2. *Origen*, Tom. 3.

† *Forb. Instruct.* 1,32,2. 1,3,1. 12,9,1. *Prataeolus*, 451. *Forb.* 7,8.15. *Irenæus*, lib. 1. *Spond.* 1 Vol. 63. *Osian.* 1 Cent. lib. 2. cap. 60. *Hist. Mag.* 1 Cent. lib, 2. cap. 3. *Epiph.* Tom. 2. *Iren.* 1. 20. *Cave*'s Hist. 13.

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the Father. Among the Gentiles he claim'd the Title of *Holy Ghoſt*: And many more prodigious Errors and Blaſphemies he was the Author and Diſpenſer of; which are accurately examined and confuted by *Irenæus*, *Epiphanius*, *Theodoret* and others. In a word, he was the Head and Leader of the *Valentinians*, *Gnoſticks*, and the whole Herd of Hereticks, as well in Tenents as Example. Books ſtuff'd with deadly Poyſon he inſolently aſcrib'd to the Venerable Names of Chriſt and his Apoſtles. The Learned Dr. *Cave* in the Life of St. *Peter*, aſſerts, that he found *Simon Magus* at *Rome*, bewitching the People. *Juſtin Martyr*, *Irenæus*, *Tertullian*, St. *Auguſtin*, aſſure us, he was there accounted a God; and that this Inſcription was on his Statue, *Simoni Sancto Deo*; *To Simon the Holy God.* Though ſome of the Learned differ from this Account, and ſay, that it was *Semoni Sango Deo.* But it is generally affirmed by the ancient Writers, *Epiphanius*, *Hegiſippus* and others, that St. *Peter* in the Face of the *Romans*, ruined the Fame of *Simon*, about the raiſing from the Dead the Emperor's Kinſman; and that *Simon* attempting to fly, at St. *Peter*'s Prayers fell down, and ſoon put an End to his wretched Life *.

This Account, if true, of this wicked Man, ſhews that the Hand of Providence was remarkable in deſtroying this Agent of the Devil; and was a ſignal Evidence of his Protection of the Goſpel of his Son, our Bleſſed Lord, and a ſtrong Tower of Defence of the Chriſtian Religion. This occaſioned the Rage of the Emperor *Nero* for the untimely Fate of his beloved *Simon*; and forthwith St. *Peter* was crucified, at his own Requeſt, with his Head downwards, alledging, that he was unworthy to end his Days in the ſame Poſture with his Bleſſed Maſter.

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* *Roſs* View, p. 184. *Conſt. Apoſt.* lib. 6, 16. Life of St. *Peter*, p. 45. *Spond.* 1 Vol. p. 154.

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In the 73d Year of Chriſt's Incarnation, *Ebion* ſtarted his Hereſie in the Chriſtian Church, and had many Followers; the Chriſtians (then living at *Pella*) confidently aſſerting, that Chriſt was a mere Man. Againſt which peſtilent Doctrine, St. *John* wrote his ſublime Goſpel. This Hereſie did not continue long under the Name of *Ebion*; but they were ſtiled *Sampſes* and *Elceſitæ* *.

The Hereſie of the *Nicolaitans* on this Occaſion, took its Riſe. *Nicolas* the Deacon (mentioned *Acts* 6.) as *Clemens Alexandrinus* relates, had a beautiful Wife; and being reproved by the Apoſtles for Jealouſie, order'd her to be brought forth, and gave permiſſion for any one to marry her. This Act, *Clemens* thus colours over, that he did not do it for Levity's ſake; but only to ſhew the Contempt of Pleaſure, and to remove from him the Sin of Jealouſie. Whatſoever *Nicolas* was, 'tis certain, the *Nicolaitans* were Heretical Scortators and Adulterers, and did act the moſt impure and unſpeakable Luſts. Therefore our Lord Jeſus Chriſt had in Abomination their Doctrine and Deeds. *The* Nicolaitans (ſays *Oſiander*) *were not much unlike the Anabaptiſts of* Munſter *in his time, who exerciſed promiſcuous Luſts.* But foraſmuch as can be collected from Eccleſiaſtical Writers †, theſe were the falſe *Dogmata* of the *Nicolaitans*. Although they made a Confeſſion of One God, nevertheleſs they imagin'd many Virtues, that is, inferiour Gods, which they flagitiouſly worſhipped. Theſe they called *Barbelo* (whom they feigned to be a Woman) *Prunicus*, *Jaldoboth*, *Canlocoth*. They taught, that that theſe Gods were delighted with Luſts, and ought ſo to be

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* *Cave* Hiſt. 1. *Prateolus*, 152. 154. *Oſiand.* 1. 4. 7. *Forb.* 4. 13. 1. 1,2,3. 4,14,1. 2,3,1. *Hiſt. Mag.* 1. 2,5. *Spond.* 1 Vol. 174. † *Forb.* 1,3,1. 4,13,1. *Prat.* 359. *Euſ.* 3. 21. *Epiph.* Hær. 25. *Iren.* 1. 27. *Aug.* Cat. Hær. *Oſiand.* 1 Cent. 147. *Spond.* 1 Vol. 148. *Roſs* 188.

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worſhipped. *Epiphanius* gives this Relation of *Nicolas*, that at firſt he propoſed to himſelf wholly to abſtain from his beautiful Wife: But afterwards being conquered by his Luſt, taught, that he ought not to be curious in his Carnal Enjoyments; and that whoſoever did not exerciſe Venery every Day, could not be a Partaker of Eternal Life. 'Tis alſo ſaid of theſe Hereticks, that they accounted it an indifferent thing to eat of Sacrifices offered to Idols. 'Tis no wonder therefore, that Perſecutions did ariſe againſt the Chriſtians, ſeeing the Heathens falſely believed that all Chriſtians were ſo impure Knaves as theſe Hereticks: For the Enemies of Chriſtians put no manner of difference betwixt the True Church of Chriſt, and theſe impious Sects.

Menander, a *Samaritan*, embraced all the Heretical Errors of his Maſter *Simon*, except that he boaſted that he was greater than He. He taught, that the World was made by Angels; that he was an Angelick Nature ſent from above by God for Man's Salvation, that Men ſhould not be oppreſs'd by the Dominion of Angels (the Creators of the World) Principalities and Powers; that he would grant ſuch a Reſurrection to his Followers by his Baptiſm, that Men in this Life ſhould not wax old, but ſhould continue immortal. By theſe Arts-magick he bewitched many at *Antioch*. But this Hereſie continued not long: And as it was the moſt abſurd, ſo it was ſoon extinct *.

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* *Oſiand.* 1 Cent. 150. *Hiſt. Mag.* 2, 5. *Prat.* 333. *Roſs* 186. *Forb.* 1,3,1. *Spond.* 1 Vol. 163.

Cerinthus, a *Jew* by Nation, flouriſh'd about the Year of Chriſt 80, lived in *Egypt*, and was learned in *Philoſophy*: At length he embrac'd the Chriſtian Faith; yet nevertheleſs retained a Zeal for the Jewiſh Religion, and was utterly averſe that the Gentiles ſhould be admitted into the Chriſtian Church. But afterwards ſeparating from it, he propagated his Hereſie in *Aſia*, and inſtituted a Sect called after his Name. His peſtilent Hereſie was this, that the World was not created by God, but by ſome ſeparate Powers: That Jeſus was begotten by *Joſeph*; and that preſently after his Baptiſm, Chriſt did deſcend from Heaven, under the Likeneſs of a Dove; and before his Paſſion did again aſcend; ſo that Jeſus, a meer Man, was affix'd to the Croſs: That Chriſt, at the End of the World, ſhould reign 1000 Years at *Jeruſalem*, with the Saints raiſed to Life, who ſhould indulge themſelves to the height in all manner of Carnal Pleaſures. Other prodigious Hereſies he invented, which the *Valentinians* digeſted into Syſtems. *Irenæus* aſſures us, that St. *John*, to refel his Hereſie, wrote his Sublime Goſpel (as is hinted before.) This Holy Apoſtle was ſo averſe to *Cerinthus*, that entring the Bath at *Epheſus*, when Notice was given that he was there, immediately ſtept back, ſpeaking thus to his Aſſociates; *Let us fly, leſt the Bath in which is* Cerinthus, *ſhould fall on our Heads.* And St. *Hierom* adds, that the Bath falling, *Cerinthus* was buried in its Ruins. A ſufficient Caution to all, not to aſſociate with Hereticks, leſt we partake of their Sins and Puniſhments *.

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* *Iren.* lib. 5. *Euſeb.* lib. 3. *Epiph.* Hær. 2.8. Hiſt. Mag. 1,2,3. *Oſ.* 1.4.7. *Roſs* 189. *Cave's* Hiſt. 23. *Forb.* 2,2,1. 4,6,3. 1,2,3. *Prateol.* 28. *Spond.* 1 Vol. 114. Dial. ad Luci.

Ebion, (of whom mention has been already made) is ſaid to diſſeminate his Hereſie in a Village call'd *Cocoba*. He impiouſly taught, that Chriſt was conceiv'd and born from the Embraces of *Joſeph* and *Mary*: That Men were juſtified by their own Works: That the Obſervation of the whole Law was neceſſary to Salvation. He only receiv'd St. *Matthew*'s Goſpel, rejecting the other Three. He threw by the Writings of St. *Paul*, ſaying that he had apoſtatiz'd from the Law. The *Ebionites* allow'd Polygamy, forbad Virginity and Continence. This Heretick *Ebion*, after his unlawful Embraces, would waſh himſelf in Water, Salt or Freſh; and often in a Day would repeat thoſe Waſhings, and ſometimes with his Clothes on *.

In the *Gnoſtick Age* the Chriſtian Religion wonderfully prevail'd, notwithſtanding the Arguments of Philoſophers, and the Arms of the Emperour: Yet the Tares ſprang up in the midſt of the Corn, and Hereſies infeſted the Chriſtian Church; ſuch as the *Gnoſticks*, *Valentinians*, *Carpocratians*, *Menandrians*, *Marcionites*, &c. Of which more hereafter.

In this Age was the Paſchal Controverſie. The Weſtern Church obſerv'd the Feaſt of *Eaſter* on the *Sunday*; the Eaſtern, on the 14*th* Day, as it happen'd; both pretending Apoſtles for their Preſidential Authority; the one aſſerting St. *John*, the other St. *Peter*. In Proceſs of Time, a violent Schiſm aroſe in the Catholick Church †. Pope *Victor*'s fiery and imprudent Zeal excommunicated *Polycrates*, Bi-

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* *Oſiand.* 1 Cent. 151. *Epiph.* p. 10. *Iren*, 1. 26. Hiſt. Mag. 1 Cent. l. 2. 5.

† *Cave*'s Prim. Chr. 1 Part, Cap. 7.

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ſhop of *Epheſus*, and the Biſhops of the Eaſtern Church. St. *Irenæus*, Biſhop of *Lyons*, wrote a pathetick Epiſtle to *Victor* to allay his moſt violent Heat: Several Synods both in the Eaſtern and Weſtern Church were conven'd, and had Conferences to compoſe the Differences, as *Euſebius* tells us in his 5*th* Book, and 23*d* and 24*th* Chapters. At length a final Period was put to it by the means of *Conſtantine the Great*, in the Firſt General Council held at *Nice*. In this Age aroſe the Third Perſecution againſt the Chriſtians, in the Reign of *Trajan*; and they were puniſh'd as *Hetræriæ*, and unlawful Aſſemblies. In this Age the Fourth Perſecution happen'd, *Adrian* being Emperor *.

Papias, Biſhop of *Hierapolis* in *Phrygia*, one of a mean Capacity and Underſtanding, ſays *Euſebius*, not throughly knowing the Sacred Volumes and Apoſtolical Men, broach'd his Notion of *Chiliaſm*; that is, that Chriſt after the Reſurrection of his Body with the Saints, ſhould reign upon Earth 1000 Years. But not with *Simon Magus*'s vile and fulſome Notion of enjoying all ſorts of Carnal Pleaſures †.

The Gnoſtick *Hæreſiarchs* were theſe; *Saturninus*, *Baſilides*, *Carpocrates*. *Saturninus* ſpread his Hereſie in *Syria*; *Baſilides* and *Carpocrates* vented their delirious and blaſphemous *Dogmata* in *Ægypt* ‡.

Saturninus taught, that there was One God the Father unknown to all Men. He aſſerted alſo, That the Saviour was unknown; That he was Incorporeal, without Figure, and in Phantaſm; That

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* *Cave*'s Hiſt. 23.

† *Euſeb.* 5. 1. *Forb.* 1. 3. 13. *Spond.* 1 Vol. 190. *Cave* Hiſt. 29.

‡ *Oſiand.* 2 Cent. 32. Hiſt. Mag. 2 C. 74. *Iren.* 1 B. 22,23. *Epiph. Theod. Clem. Al. Roſs* 187. 189. *Forb.* 2,1,2. 7,8,15. *Prat.* 434. *Spond.* 1 Vol. 134.

he had neither real Fleſh of Man, nor a Human Soul; That the Father ſent Chriſt to dethrone the God of the Angels; That he himſelf was that Saviour, ſent by the Father to deſtroy the God of the *Jews*; That the World, and all things contained in it, were made by Angels; In the Beginning a two-fold ſort of Men were created, Good and Bad; That Wedlock and the Work of Generation were from the Devil. He approv'd of promiſcuous Copulations, ſuch as you cannot conceive. He aſſerted, that the Soul of Man was a Spark put into Man's Body by God, and that after Death did return to God; and that the Body did periſh, and never roſe again (the Error of our *Quakers.*) He commanded an Abſtinence from the Fleſh of Animals. He aſſerted, That ſome Prophecies proceeded from Angels, others from Satan.

Baſilides a Diſciple of *Menander*, and School-fellow of *Saturninus*) the Champion of the Gnoſticks, one much addicted to Art-Magick, propagated chiefly his Hereſie in *Ægypt*, about the Year of Chriſt 112. He was wont to boaſt, that he had *Glaucus*, the Interpreter of St. *Peter*, to be his Maſter. The chief Heads of his Hereſie were theſe: He had a ſtrange Whim of a ſucceſſive Scale of Things in the Creation, in which every thing being was created by a Former; ſo that the only Being received its Creation not only from God, but alſo from the 365 Heavens, interpoſing the Higheſt Heaven and Earth. Every Mover and Creator had an Angel affix'd to it, which was created by a Superiour Angel. Hence came the Word *Abrazas*, or *Abrazaz* *, to occur ſo

* Hiſt. Mag. 2 Cent. 178. *Euſeb.* 4. 7. *Oſiand.* 2. 2. 4. *Forb.* 1, 3, 1. 4, 7, 1. 1, 37, 2. *Prat.* 87. *Spond.* 1 Vol. 193. Orig. contr. Cel. lib. 1.

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often among the *Baſilidians*, viz. the chief Deity of *Baſilides*; becauſe the Letters of this Word make the Number 365. And it is poſſible, what St. *Hierom* * conjectures, that this *Abraſis* was the *Mithra*, or Sun of the *Perſians*, who finiſhes his Courſe in ſo many Days. *Baſilides* moreover, taught, That Chriſt only in Likeneſs did appear unto Men, and was a mere Phantaſm; being not truly Man, nor aſſuming the real Human Nature; That Chriſt did not in Verity ſuffer on the Croſs; but only ſubſtituted *Simon* of *Cyrene* his Vicar. He taught alſo, That Men ſhould not undergo Martyrdom; That Faith in Chriſt, when Occaſion offer'd, ſhould be denied; and in like manner, Chriſt ſuffered for us, that the Soul only was to be ſav'd; and that the Body always remain'd in the State of Corruption. After the manner of *Pythagoras*, he enjoyn'd his Followers a Five Years Silence, as *Agrippa Caſtor* relates. See *Epiphan.* Hær. 4. more at large. I cannot forbear to mention a feigned Word, *viz.* ABPACA△ABPA, which thoſe Hereticks uſed as an *Amulet*, hanging on the Neck of the ſick Perſon, to cure the *Tertian Ague*. 'Twas in this Triangular Form †:

ABPACA△ABPA
ABPACA△ABP
ABPACA△AB
ABPACA△A
ABPACA△
ABPACA
ABPAC
ABPA
ABR
AB
A

* *Epiph.* Hær. 24. † *Roſs*, 187. *Cave's* Hiſt. p. 30.

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Carpocrates asserted, That Christ was naturally procreated from the Conjunction of Male and Female, *viz.* from the Seed of *Joseph* and *Mary*; That the Soul of Christ went only to Heaven, but his Body was left below. These Hereticks altogether denied Original Sin, saying, That they themselves by Nature were Sons of the Chief God; That nothing in Nature was Evil, but in Opinion only; That Wives ought to be common, as God made the Sun, Nourishment, and all things common to all Men; That Souls were sent into Bodies to satiate themselves in all sorts of Lusts. And *Carpocrates* boldly asserted, That Turpitude and nefarious Pollution was so far necessary, that without it no Man could arrive to the Perfection of their Mysteries; That after Death the Souls oftimes were sent into diverse Bodies, until they were filled with every sort of Vice. Altho' the *Carpocratians* liv'd the most dissolutely and flagitiously, yet they attributed to themselves such a Pitch of Perfection, that some of them boasted, that they were like our Saviour Christ, and more Excellent than the Apostles *.

Their Method was, to conceal their Mysteries from all but their Followers. They worshipped the Images of the Apostles and Heathens, (such as of *Plato*, *Aristotle* and *Homer*) which were made of the most costly Materials.

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* *Forb.* 1, 7, 4. 1, 37, 2. 7, 18, 15. 1, 37, 3. *Iren.* lib. 1. 24. *Prat.* 133. *Spond.* 1 Vol. 136. 194.

Valentinus

Valentinus, an *Egyptian*, a Follower of *Plato*'s School, skill'd in the Arts of the *Grecians*, being refuſed an Epiſcopal Throne,, fell from the Catholick Church into the *Gnoſtick Hereſie*. He began to be Famous about the Year of Chriſt 120. came to *Rome* in the Pontificate of *Hyginus*, flouriſh'd in the Time of Pope *Pius*, and continu'd to the Time of *Anicetus*. From *Rome* he withdrew to *Cyprus*, and there he fell into the moſt flagitious Impieties. Beſides the Hereſie of *Baſilides*, he added ſome monſtrous *Dogmata* of his own; ſuch as the Fabulous Genealogies of the Gods: the *Æones*, Ages; ſomewhat like that of *Heſiod*; That Chriſt took his Human Nature from Heaven; and, as Water through a Conduit-Pipe, ſo he paſſed through the Virgin *Mary*, without aſſuming any thing from her Womb; That there were Three Orders of Men, Spiritual, Animal and Carnal. The firſt they aſſum'd to themſelves, and were ſaved only by Knowledge; the ſecond, by Faith and Knowledge; the third could not obtain Salvation: That it was lawful to commit the moſt flagitious Luſts; That none could arrive to the Height of Perfection, except he allur'd Women of ill Fame and Reputation to his unlawful Embraces. *Epiphanius* ſays, he deny'd the Reſurrection of the Fleſh: But, ſays *Tertullian*, *de Præſ.* 44. not of every one, but his own. See more at large, *Iren.* 1*ſt* and 2*d* Book. *Tertul.* againſt the *Valentinians*, Ep. 31 *.

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* Hiſt. Mag. 2. p. 84. *Tert.* contr. *Valent.* 4, 11. *Epiph.* Hær. 31. *Iren.* 1. 28. *Clem. Alex. Anguſt. Oſiand.* 2, 2, 7. *Forb.* 1, 37, 2. 2, 1, 4. *Prat.* 508. *Proſp.* lib. 4. 129. *Orig.* contr. *Celſ.* 77. *Spond.* 1 Vol. 205.

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The Disciples and Followers of *Valentinus* were * *Blastus* and *Florinus*, both Presbyters of *Rome*. *Ptolemeus*, *Secundus*, *Heracleon*, † *Bassus*. *Ptolemeus* (of whom more hereafter) taught, that there were Four *Æones* only. || *Secundus* asserted an infinite Number of them. ‡ *Heracleon* affirmed, that from Two Principles a Generation of many Principles was produc'd. St. *Augustine* reports of the *Heracleonites*, that they dying, did after a new Method, work their Followers Redemption, *viz.* by Oil, Balsam and Water, and by Invocations, which they uttered in *Hebrew* Words over their Heads.

From the School of *Valentinus* came also other Hereticks, *viz.* the *Barbeliotians*, *Barborians*, *Noasins*, *Stratiotinians*, *Phemiotitians*, whose Fables, says *Theodoret*, were long and impious, exceeding all detestable Cogitations. There were also the *Sethians*, *Ophitæ*, *Cainites*, who honoured *Cain* the Fratricide, and *Judas* the *Traytor*. 'Twas usual for these Hereticks professedly to act contrary to the Divine Law *.

At this time also came from the School of *Valentinus* one † *Mark*, the Heretick, the Author of the *Colobassian Heresie*; who in many things concurred with *Valentinus*; but had some Peculiarities of his own. He was a Magician; and by his Magical Incantations he changed the Wine in a Glass into blue, or purple, or bloody Colour. He gave this Wine to his Followers in sacred Actions; as, celebrating the Lord's Supper. He so fascinated

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* *Prat.* 101. *Forb.* 1,37,1.
† *Prat.* 89.
|| *Prat.* 418. *Forb* 2,1,4.
‡ *Prat.* 208. *Forb.* 2,1,8.
* *Osiand.* 2 Cent. C. 7.
† *Prat.* 317. *Forb.* 1,32,2. 7,8. 15. *Iren.* 1. 9. *Epiph.* Cap. 9. Hist. Mag. 2. p. 86. *Osiand.* 2 Cent. 41. *Spond.* 1 Vol. 224.

his

his Auditors, that they took him for a famous Prophet. He perſwaded Women, that he would confer the Spirit of Prophecy on them, and then debauch'd 'em. This, after their Converſion, they confeſs'd with Tears and Grief. By his Philters he gained the Love of Women, eſpecially thoſe that were Opulent. He taught, That there were Two Gods; one unknown, which he called *Bythou*; the other the Creator of the World. He made a diſtinction betwixt *Chriſt* and *Jeſus*; ſaying, that Chriſt was the Dove that deſcended on Jeſus and the Twelve Apoſtles. He aſſerted, That at the Beginning there were Two or Four Men created; alſo, That the Spiritual Man, according to the Image of God, was Male and Female; but one of them made of Earth, whom he called *Seth*. *Mark* baptized his Followers in the Name of the unknown God, Father of all things; in the Name of Jeſus deſcending to the Unction, and Redemption, and Communion of Virtues. *Mark* and his Diſciples attributed to themſelves the higheſt Knowledge of Myſteries, and the chiefeſt Perfection, ſuch as exceeded that of St. *Paul* and the other Apoſtles. He denied the Reſurrection of the Dead, aſſerting only the Salvation of the Soul (a Doctrine held by our preſent *Quakers*.) *Mark* was a mere Vagabond (as ſuch uſually are;) and in *Aſia* he debauch'd the moſt beautiful Wife of a certain Deacon, at whoſe Houſe he was hoſpitably entertained. So faſcinated with Heretical Furies are thoſe who have not the Love of Truth, by the juſt Judgment of God; and who had rather ſubmit themſelves to Carnal Deſires, than to ſerve Chriſt in true Piety.

* *Colaburſus* was a Diſciple of *Marcus*, and held many of his Maſter's *Dogmata*: Amongſt the reſt, he thought, that the Life of all Men conſiſted in the Seven Stars. He taught moreover, That that Father and Intelligence produc'd together Six *Æones*; That Chriſt was made of all the *Æones*, and therefore was called *the Beloved Son*.

Cerdon, an *Heretical Syrian*, came to *Rome* when *Valentinus* did. He was of a ſubtil Ingeny: Sometimes he ſpread his Errors in the dark, and ſometimes he profeſſed them openly. Being reprehended by his Brethren, he counterfeited a Return to the Church, and put on a Shew of Repentance; and his Lubricity was ſoon found; for which he was deſervedly ejected the Communion of the Church. He taught, That there were Two Principles of all Things, one a Good, and the other an Evil; the one the Author of Good, the other of Evil: That God in the Law and Prophets, preach'd and known, was not the Father of Jeſus Chriſt, for he was unknown; That Chriſt was in the Form of a Man, without Fleſh; That he was born, and ſuffered only *putativè & umbraliter*, as our Author ſpeaks, only in Shew or Shadow; That the Holy Ghoſt did not deſcend on the Apoſtles, but on him only; That Human Bodies did always continue in the Grave; but that the Soul only ſhould obtain a Reſurrection †.

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* Hiſt. Mag. C. 2. p. 91. *Forb.* 2,1,2. *Oſiand.* C. 2. lib. 2. C. 8. *Iren.* lib. 1. 12. *Spond.* 1 Vol. 224.

† *Forb.* 2,1,2. Hiſt. Mag. C. 2,2,31. *Oſiand.* Cent. 2,2,8. *Forb.* 4,5,7,12. *Prat.* 126. *Spond.* 1 Vol. 207. *Euſeb.* 4,10,11. *Iren.* lib. 3,4.

Epiphanes,

Epiphanes, the Son of *Carpocrates* the *Alexandrian*, the Builder up of the Gnoſtick Hereſie. He flouriſhed about the Year of Chriſt 120. He ran through a whole Courſe of Philoſophy, and became a notorious Propagator and Defender of his Father's Hereſy. He added to the Errors of *Baſilides* and *Valentinus* ſome of his own, *viz.* That the World was made by Angels; That Chriſt, after the manner of Mankind, was begotten, and born of *Joſeph* and *Mary*. He was infamous for Art-Magick, Philtres and Poiſons. He contended, as a Point of Perfection, That the Uſe of Women ſhould be common; and this he defended, not only as lawful, but alſo neceſſary. He died in the 17*th* Year of his Age, and was buried at *Sama*, a City of *Cephalonia*, and was worſhipped by his Friends with Divine Honours, Hymns being yearly ſung in his Praiſe *.

In the Reign of *Adrian* the Emperor, there was a moſt violent and outragious Perſecution ſtirr'd up againſt the Chriſtians. *Quadratus*, Biſhop of *Athens*, offered to the Emperor an Apologetical Oration; and with ſuch Succeſs, that he put a Stop to the raging Perſecution. *Euſebius* ſpeaking of this Excellent Biſhop, has theſe Words: *He was a Perſon of a prodigious Wit; and was only throughly inſtructed in the Doctrine of Apoſtolical Faith* †.

Iſidorus, Son of *Baſilides*, flouriſh'd about the Year 130. He vented the ſame Errors with his Father, and confirmed his Fabulous Whimſies with Additions ‡.

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* *Oſiand.* C. 2,2,4. *Roſs* 120. Vide *Roſs* of the *Carpocratians*, 189. *Forb.* 1,37,4. *Spond.* 1 Vol. 195.

† The Third Perſecution.

‡ *Spond.* 1 Vol. 194.

Agrippa, called *Caſtor*, a Man very Learned, ſays *Hierom* and *Euſebius*. He wrote a moſt Accurate Confutation of the Errors of *Baſilides* *.

Marcion, born at *Sinope*, (whoſe Father was a Catholick Biſhop.) *Tertullian* ſtiles him a Sailer; either becauſe he was addicted to Navigation in his Youth, or living in thoſe maritime Parts. He firſt vowed Chaſtity; but afterwards fell into the Sin of Uncleanneſs; for which he was ejected by his Father, a Man of ſtrict Obſervance of Eccleſiaſtical Diſcipline; on whom no Intreaties could prevail to receive him again into the Boſom of the Church. For which cauſe *Marcion* withdrew from his own Country, came to *Rome* about the Year 140. hoping not only to be re-admitted to Communion, but alſo affecting to be Biſhop of that Place. His Cauſe being heard, the Prieſts of the *Roman* Church refus'd to receive him. At this, being incenſed, he fell into Open Schiſm, following the wild Dictates of his Maſter *Cerdon*, throwing out new and blaſphemous *Dogmata* amongſt the Vulgar. When he came to *Rome*, Holy *Polycarpus*, the Famous Biſhop of *Smyrna*, by chance met him, whom this vile Heretick thus accoſted: *Do you acknowledge us*, O Polycarp? To whom the Pious Biſhop with Smartneſs replied, *I know thee to be the Firſt-born of Satan* †.

Tertullian (*de Proſc.* 30.) relates, That *Marcion* renounc'd his damnable Hereſies, and was willing to undergo a ſevere Penance: But when he was to be received into the Church, upon this Condition, that

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* *Hier.* de Ser. 21. *Euſeb.* 5. 13.

† *Hiſt. Mag.* 2. 93. *Iren.* 3. 4. *Aug. Tert. Clem. Alex. Oſiand.* 2,2,9. *Forb.* 2,1,2. 4,5,7. and 9. *Prat.* 315. *Proſp.* lib. 4. 122. *Orig.* contr. *Celſ.* 77. *Roſs* 154. *Spond.* 1 Vol. 205.

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he ſhould reduce thoſe that he had led aſtray, was prevented by Death, before Abſolution. His Sectaries honoured him with the Stile and Title of *Biſhop*. His *Dogmata* were theſe; That there were Three diſtinct Gods or Principals; the firſt of whom he called the Good God and Father of Chriſt, and he was inviſible: The ſecond, both Creator and Judge. The third, betwixt both, whom he called the Devil. But, properly ſpeaking, *Marcion* aſſerted Two Principals, a Good and a Bad; one a ſevere Judge, the other a mild and gentle Being. Which *Dogmata* he drew from the *Stoick* Fountain: That Chriſt deſcended from Heaven to free Believers from the ſevere God; That his Appearance in the Fleſh was only Phantaſtick; and That he did not really ſuffer, but only ſeem'd ſo; That after his Deſcent into Hell, did preach the Goſpel, and convert the *Cainites*, *Sodomites*, and others ingulph'd in Wickedneſs and Woe, whom he conveyed into Heaven; That *Noah*, *Abraham* and other Patriarchs, truſting too much to their own Righteouſneſs, and not hearkening to his Preaching, he there left bound. He aſſerted the Reſurrection of the Soul only: That Baptiſm ſhould be reiterated thrice to thoſe that after the firſt and ſecond time, do fall into any Mortal Sin; That the Law and the Prophets ſhould be rejected, as inſpired by the Evil God, the Creator of the World *. As alſo he rejected the Four Epiſtles of St. *Paul*, and moſt Knaviſhly corrupted the Ten remaining, detracting from ſome, and adding to others. Of his Abſurdities and wicked *Dogmata*, conſult *Tertullian* againſt *Marcion*, and *Theodoret*, Fab. 1. 24, 25. As alſo *Irenæus*, 1. 29.

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* *Tertul.* de Proſc. 30. *Origen* contra *Marc.* *Cave's* Hiſt. 34.

Ptolemæus,

Ptolemæus, a Man from the School of *Valentinus*, and the *Gnosticks*, very Learned, says *Eusebius*, flouriſh'd about the Year of Chriſt 150. Some Things he added to their peſtilent Doctrines. He curſed the *Moſaick* Law, and aſſerted from an old Inſtrument, That ſomewhat of it came from God, ſomewhat from *Moſes*, and the Reſidue from the *Jewiſh* Elders *.

Montanus, born at *Ardaban*, a Town of *Myſia*, on the Confines of *Phrygia*; and from hence his Followers were ſtiled *Phrygians*; flouriſh'd about the Year of Chriſt 172. He was Founder of a New Sect, and boaſted, That he had from Heaven the Gift of Prophecy, and called himſelf the *Paraclet*, or Advocate of God. He aſſumed to himſelf Two moſt profligate Wenches, *Priſcilla* and *Maxilla*, who, as he moſt falſely and impudently aſſerted, arrived to the *Summum Apicem*, to the Height of the Gift of the Holy Ghoſt. He boaſted, That God the Father inhabited in him, and the Spirit in them. Upon this Pretence he infected the Vulgar with diverſe Errors †.

The Sum of the Errors of the *Cataphrygians* we have from an Ancient Writer, publiſh'd by *Syrmondus*, under the Title of *Prædeſtinatus*, That they had rather the Promiſe of the Holy Ghoſt than the Apoſtles. They forbad ſecond Marriages as Fornication. They ſay, the Apoſtle *Paul* permitted it, becauſe he knew only in part, and propheſied in part; for he was not come to Perfection. They raved, That this Perfection was in *Montanus* and his Two Strumpets.

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* *Pratæolus*, 417. *Euſeb.* Hær. 39. *Spond.* 1 Vol. 223.

† *Cave's* Hiſt. 45. *Oſiand.* 2 Cent. lib. 3. cap. 3. 75. *Hiſt. Mag.* 2. 5. *Euſeb.* 1. 14. *Epiph. Theod. Aug. Socrat. Hierom. Forb.* 1,2,1. 2,1,14. 4,3,2. 12,10,1. 13,2,4. *Prat.* 123,314,323, 340,397. *Spond.* 1 Vol. 215.

Papuſa

Papuſa in *Phrygia* was the Place he pitch'd on to vent his blaſphemous Phrenſies; and he adviſed every one to repair to that, as the New *Jeruſalem*. They invented often Prophecies, expreſſed in obſcure and and Ænigmatical Sayings, having ſtrange extatick Motions (like our late *French* Prophets) and acting as Perſons poſſeſs'd of the Devil, propheſied; and among other *Deliria*, or Ravings, they taught, That no other Prophet was to come after them. In the *Interim*, gaping after Gain, (for that was their Godlineſs, as St. *Paul* ſays) they chows'd the poor deluded Vulgar of their Silver Veſſels, immenſe Sums of Money, and their rich and coſtly Veſtments. They boaſted of their Martyrs (as, the Devil's Martyrs they were) who, if any, were executed for their Demerits.

Montanus and *Maximilla* became their own Executioners, by hanging themſelves. They ſeemed to be moſt obſervant of a more ſevere Diſcipline, and rigid Piety; thereupon they forbad Marriages, and the Uſe of other Meats. They taught Divorces; and in praying, they aſſumed a ſad Countenance and Dejection of Mind (like our Modern Deiſts, called Quakers) and an affected Sanctity, putting their Fore Finger on their Noſe. From whence they were called *Taſcodrogitæ*. In their Gibberiſh *Taſco* ſignifies a Pegg, and *Drungos* a Noſe. In celebrating their Myſteries, they uſed deteſtable Actions; as, pricking with Braſs Needles a live Infant all over the Body, and offering its Blood in their Diabolical Sacrifices *.

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* *Spond.* 1 Vol. 221.

Themiſon,

Themiſon, an illuſtrious Sectator of *Montanus*, who lived about the ſame time, or a little after. At firſt, he was a Catholick, and for ſome time he was in Chains for the Chriſtian Religion; but after was bought off by a great Sum of Money ſo true is that of St. *Paul*, that *Covetouſneſs is the Root of all Evil**.) Being thus ſenſible of the Horror of his moſt flagitious Act, he fled to the Camp of *Montanus*, and ſtrenuouſly defended his monſtrous Blaſphemies. So great was his Inſolence, that he, by his own private Authority, inhibited the moſt pious Biſhops, *Zozimus* and *Julian*, who were willing to reprove the Devil, that they believ'd did agitate the Strumpet *Maximilla*.

Tatian, a *Syrian* by Birth, a Sophiſt by Profeſſion, and a Gentile, afterwards a Chriſtian, and a Diſciple of *Juſtin Martyr*. After the Death of his Maſter, as blind without a Guide, he fell into dangerous Errors, being puffed up with Pride, and Arrogancy, and his own Eloquence. He founded a new Hereſie, condemning Matrimony as a Corruption and Defilement, yea, as the very Marriage of the Devil; teaching an Abſtinence from Wine and Animals, uſing only Water in the Sacred Myſteries. From whence his Followers were ſtiled *Encratiæ*, from Temperance, as 'tis in the Original, and *Hydra-Paraſtatæ*, *Water-drinkers* †. Moreover, he denied Salvation to *Adam*; and with *Valentinus*, he raved about the inviſible *Æones*. In his Book againſt the Gentiles, he aſſerts, That the Souls of Men are in

* 1 Tim. 6. 10.

† *Oſiand.* C. 2. l. 3. C. 13. Hiſt. Mag. 2. 3. *Roſs* 196. *Iren.* 1. 31. *Epiph.* Hær. 40. *Theod* Hær. Fab. *Forb.* 2,1,4. *Cave*, Hiſt. 46. *Forb.* 10,10,13. 11,16,13,17. *Prat.* 465. 158. *Spond.* 1 Vol. 221.

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their own nature Mortal (our famous Mr. *Dodwell* fell into the ſame Error) and by Divine Grace was render'd Immortal; That the Souls of the Wicked periſhed with the Body, and with it riſe again to Eternal Puniſhment (ſomewhat like the wild Notions of the Anabaptiſtical Crew in our Age.) Returning into the Eaſt, he opened his School in *Meſopotamia* about the Year of Chriſt 172, in the Reign of *Marcus Aurelius Antoninus*, and preached in *Antioch*, as alſo in *Cilicia* and *Piſidia*.

Bardeſanes, a *Syrian*, born at *Edyſſa* in *Meſopotamia*, flouriſh'd about the Year 172; one learned in the *Greek* and *Syrian* Tongues, and, as *Euſebius* adds, perfectly knowing in the *Chaldee*. At firſt, a ſtrict Aſſerter of the Chriſtian Doctrine, which he courageouſly defended in his Life, Writings and Diſputations. Many Years afterwards he fell into the dangerous Hereſies of *Valentinus*.

Epiphanius compares him to a beautiful Ship well loaded, which coming near a Shore, ſplits on a Rock, and loſes both Men and Merchandice. He went not to the Height of other Hereticks: For he allowed the Whole both of the Old and New Teſtament. It is manifeſt from *Marinus*, That the *Bardeſianiſts* fell into Three Errors; firſt, That the Devil was a God, and the Fountain and Author of all Evil. 2*dly*, That Chriſt was not born of a Woman; but that the Fleſh aſſumed, deſcended from Heaven. 3*dly*, That the Body ſhould not riſe again *. 'Tis manifeſt from *Euſebius*, That *Bardeſianes* afterwards ridiculed the Doctrine of *Valentinus*; and was convinc'd, that moſt of his *Dogmata* were

* Hiſt. Mag. 2.5,7,10,11. *Euſeb.* Præf. Evang. lib. 6. *Oſiand.* C. 2. l. 3. C.15. *Epiph.* Hær. 5 8. *Euſeb.* H. 4.29. *Prat.*85. *Roſs* 200. *Cave's* Hiſt. 47. *Spond.* 1 Vol. 223.

mere Fables. It were to be wish'd, that all Modern Hereticks, would not only renounce most, but all their pernicious Doctrines, and heartily embrace Christianity, and be united in the strictest Bonds to the most pure Catholick and Apostolick Church.

Julius Cassianus, a Disciple of *Valentinus*, flourished about the Year of Christ 174, Founder of the Heresie of the *Diocetæ*. He insolently asserted, That Christ had only a Phantastick Body; and entertained the same Thoughts of Matrimony and Continence with *Tatian* *.

Theodotion, of the *Pontick* Nation (whom *Irenæus* calls an *Ephesian*, by reason of his Habitation) flourish'd about the Year of Christ 175, under the Second *Commodus*, the Son of *Marcus Aurelius Verus*; professing the Christian Religion, with some of the *Dogmata* of *Ebion*. From whence his Disciples were called *Ebionites*. He afterwards turned *Jew*, and was circumcised about the Year 188 †.

Apelles, an Auditor of *Marcion*, and *Lucian*'s Schoolfellow. He flourished about the Year of Christ 188. He would have the Body of Christ, not a mere Phantasm, nor a grosser Substance; but only an Airy One, ascending from Heaven, and so thither returned ‡. He asserted, That there was but One Principal, namely God; who, when he had created Evil Angels, to One of them he committed the Creation of the World. He denied the

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* *Clem. Alex.* l. 3. *Forbes* 8 6,3. 8,26,13. 8,6,7. 3 8,2.

† *Spond.* 1 Vol. 222. *Cave's* Hist. 48. *Rosf* 199. *Prat.* 474. *Spond.* 1 Vol. 229.

‡ *Euseb* 5. 13. *Ostand.* 6. 45. *Aug.* Hær. 23. *Tertul.* de Persec. *Epiph.* Hær. 44. *Forb.* 2,1,2. *Prat.* 43. *Cave* 51. *Spond.* 1 Vol. 208.

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Reſurrection of the Fleſh, and rejected the Law and the Prophets.

The Devil (as *Oſiander* ſays) is wont to afflict the Church with a new Calamity. A little after the Suppreſſion of the Hereſie of *Valentinus* and *Marcion*, he brought to *Rome Marcellina*, the Doctreſs of the *Gnoſtick Hereſie*. Of whoſe Blaſphemies, and moſt filthy Lufts, we have ſaid more than enough already.

Theodotus, by Country a *Byzantine*, and by Trade a Tanner; but was a Man of great Depth and Literature. He flouriſhed about the Year of Chriſt 192. When the Perſecution raged, he denied Chriſt; and leaving his Country, fled to *Rome*; where being accuſed for his Deſertion from Chriſtianity, to excuſe himſelf, he invented this vain *Dogmata*, That he did not deny God, but Man. Being interrogated what Man? *I have denied*, ſays he, *the Man Chriſt*. Taking this Occaſion, he vented his new Hereſie, for which he was excommunicated by Pope *Victor* about the Year 194*. Both *Epiphanius* and *Theodoret* mention nothing elſe of his Hereſie but this, That Chriſt was created by the Father, before the Creation of the World; ſo that by him the World was created; That Chriſt was the moſt perfect Image of the Father, unlike in Subſtance, inferiour in Dignity. (This Hereſie was lately reviv'd by Mr. *Whiſton*; but has been thoroughly anſwer'd by ſeveral Learned Men of our Church.) That God alone was Immaterial; That the Son and all Angels were Material, made of ſome ſubtil Matter; but that Angels were of a finer Matter than the Son

* *Roſs* 199. *Cave's* Hiſt. 54. *Prateolus* 475. *Forb.* 4,6,3. 1,2,3. 2,3,1. *Spond.* 1 Vol. 219, 225.

of God: So of them one, according to Dignity, excelled another in Fineneſs and Subtilty of Body; That Chriſt, as well as Angels, were circumſcribed with ſome external Figures and Forms, altho' inviſible to us, but not to them; That to Angels are attributed Differences of Sex; That Human Souls and *Dæmons* were Corporeal, for otherwiſe they could not ſuffer the Puniſhment of Hell; That the Stars, or rather the Angels ruling the Stars, produced a certain Fate on Human Actions, by their own natural Force; and for that Intent Chriſt aſſumed Fleſh, and ſuffered, that thoſe that believed on him, ſhould be delivered from that Fate and Neceſſity of Actions.

Another *Theodotus* a Heretick, the Author of the *Melchiſedeckians*, after him aroſe, who aſſerted, That the Man Chriſt only was conceived likewiſe and born of the Spirit and the Virgin *Mary*, and was inferiour than *Melchiſedeck*, as *Tertullian* writes *.

Artemon in this Age, *Anno* 198, troubled the Church of Chriſt; whoſe Anteceſſor was *Theodotus* before mentioned; who defended, but more groſsly, the ſame Hereſie; That Chriſt only was Man, yet born of a Virgin. He was notoriouſly guilty of Lying, by aſſerting, That this was the Doctrine of the Apoſtles and ſome of the *Roman* Biſhops †.

Hereticks do not bluſh, uſurping the Writings of Famous Men, and them to their Opinion, and evilly affixing their Names to palliate and vend their Hereſies. Some Years after, this Hereſie of *Artemon*

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* *Tertull.* de Præſc. Cap. 53. *Spond.* 1 Vol. 235. *Forb.* 2, 3, 1.

† *Oſiand.* C. 2. 497. *Euſeb.* 6. 28. Hiſt. Mag. 2. 5. *Forb.* 1, 2, 3. 4, 6, 3. *Prat.* 69. *Spond.* 1 Vol. 235.

was

was revived by *Paulus* of *Samoſata*; of whom more afterwards.

Tertullian, born at *Carthage*, a Man of vaſt Learning, but of the worſt Morals, as he ſays himſelf, embrac'd the Chriſtian Religion about the Year 185; became Presbyter of the Church of *Carthage:* Some ſay, he renounc'd his Marriage (his Wife conſenting) tho' not prov'd by ſolid Arguments. About the End of the Century he fell into *Montaniſm*, being highly provok'd by the Envy and Reproaches of the *Roman* Clergy. The Occaſion of his Lapſe (ſays the incomparable Dr. *Cave* in his Life) was this, *viz.* That the *Roman* Clergy being offended at his acrimonious Wit, and too much Aſperity of his Morals, accus'd him as the Vindicator of *Montanus*; and refuſing to condemn the Pleas of thoſe Hereticks, ejected him out of the Church. He being enraged at this, and one of a great and fervid Spirit, and impatient of Injuries, and being too much taken with the ſpecious Faſtings and Watchings of the *Montaniſts*, and their rigid Diſcipline, joined himſelf to their Aſſemblies. Neither do I think, ſays our admirable Author, that *Tertullian*, a Man of great Judgment, Wit, Gravity, and ſincere Probity, did ever imbibe the Dregs of the *Montaniſts*; but only allow'd *Montanus* himſelf to be a new Prophet, or *Paraclete*, inſtructed in the miraculous Gifts of the Holy Ghoſt, and ſent by God into the World to correct the lapſed Morals of Chriſtians, and to teach more fully and rightly the Evangelick Doctrine formerly delivered by Chriſt our Lord †. Being thus a *Montaniſt*, with all his Might he vindicated that Sect, publiſhing many Eloquent

† *Cave's* Hiſt. 57. Hiſt. Mag. 3. 71. 87. *Prat.* 46. 8. *Oſiand.* C. 3, 1, 5. *Forb.* 13,2,4. 12,10,5. See the Life of *Tertullian* by Dr. *Cave*, p. 291. *Spond.* 1 Vol. 239.

and

and Learned Tracts in their Defence; in which he vindicated from Contempt the Rigour of their Diſcipline; and thoſe that differ'd from him, he ſtiled *Pſychici*, Men of the World. He died in a decrepit Age about the Year 220. He was a Man of a ſharp and eminent Wit, ſays St. *Hierom*; and *Lirinenſis* ſpeaks of him, as *Origen* among the *Greeks*, ſo *Tertullian* among the *Latins*, was eſteemed the Prince of Authors. And *Lactantius* ſays, that he was skilled in all ſorts of Learning, not eaſie in Eloquence, regardleſs of Stile, and very obſcure.

We ſee by fatal Experience, how Learned Men, when once diſobliged, have proved detrimental to the Faith of the Chriſtian Church. Had the *Roman* Clergy abated ſomewhat of their Severity, *Tertullian* had continued a ſplendid Star in the Chriſtian Firmament. But Indignation, Malice and Envy occaſioned his Fall, like *Lucifer*; and from an Excellent Chriſtian, he became a Peſtilent Heretick †. *Let him therefore*, as St. *Paul* ſays, *that ſtandeth, take heed leſt he fall*, 1 Cor. 10. 12.

† *Lactant.* de Inſt. lib. 5.

A

View of the Novatian Century.

THE Christian Faith was now propagated far and wide. In this Age arose divers Heresies; as, of *Sabellius*, that confounded the Three *Hypostases*, or Persons in the Trinity; as, of *Nepos* and his Followers, who asserted the *Millennium*, or 1000 Years Reign of Christ upon Earth; as, of *Paulus Samosatanus*, who asserted, That Christ was ψιλος ἀνθρωπος, a mere Man; for which he was condemned by the Council of *Antioch*, in the Year of Christ 262, and by another Synod, 270: as, lastly, of *Manes* and *Manicheus*, about the Year 277.

Novatian made a Schism (not extinguished in one Age) by reason, as he thought, of the too much Indulgence shew'd to the *Lapsi*, those that fell in time of Persecution. Great Contentions and Animosities arose betwixt Pope *Stephen*, *Cyprian*, *Firmilian* and others, concerning the Baptism of Hereticks; for which consult St. *Cyprian* and the *Cyprianick* Annals of the most Celebrated and Famous Bishop *Pearson*.

Anno Christi 202, or a little after, *Septimius Severus*, the *Roman* Emperor, stirred up the Fifth Persecution, by others called the Sixth. His Cruelty truly answer'd his Name. In this Age *Leonides*, the Father of *Origen* the Great, *Severus*, *Heraclides*, *Potamiana*, *Fælicitas*, and *Perpetua*, and many others, whose Names are written in the Book of Life, shed their dearest

deareſt Blood for the Chriſtian Religion. This Perſecution took its Riſe (tho' it continued but Two Years) from the Revolt of the *Jews*, whom *Severus* had lately conquered: And in his time were cruel Edicts publiſh'd by him againſt both *Jews* and Chriſtians.

Anno Chriſti 225, *Maximinus* of *Thrace* ſtirred up the Sixth Perſecution; which chiefly fell furiouſly on the Biſhops and Prieſts of the Catholick Church. No Animal on Earth ſo cruel as he, ſays *Julius Capitolinus*.

Anno 249, the Seventh Perſecution happened under *Decius* (very grievous and cruel it was) and continued almoſt Three Years.

Anno 257, was the Eighth Perſecution, under *Valerian*; who, like a Fury, with the Former, ſtretched his Impious Hands againſt God, and ſhed in a very little time much Chriſtian Blood. Of theſe Martyrs, *Dionyſius Alexandrinus*, and St. *Cyprian*, who himſelf ſuffered under *Valerian*, do treat *.

Anno 265, the Ninth Perſecution happened, in the Reign of *Aurelian*, which ſcarcely deſerved the Name of a Perſecution; his Letters and Reſcripts ſcarcely reaching the Remote Provinces, before his final *Exit*, being ſuppoſed to be deſtroy'd by his Friends: So, as *Lactantius* ſays †, he had not time to perfect what he had projected. And the ſame aſſerts *Euſebius* ‡. So merciful was God, to remove the Tyrant, hindring him in his Career, to lay waſte and ruine the Chriſtian Profeſſors.

May his Fate be a Warning to all Tyrants, leſt the Fury of an angry God appears to their Deſtruction.

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* *Lactant.* de Mor. Perſec.
† *Lactant.* C. 6.
‡ *Euſeb.* 7. 30.

But,

But to return to the Hiſtorical Account of Hereſie. *Symmachus*, a *Samaritan*, flouriſhed under *Severus*, tho' ſome ſay, under *Lucius Verus*, about the Year 201. Becauſe he was not rewarded according to his Merits, being puffed up with Ambition and Envy, he became a *Jew*, and had his Circumciſion reiterated (for it was the Cuſtom of Refugees from the *Samaritans* to the *Jews*, and from the *Jews* to the *Samaritans*, to be circumciſed.) At length from the *Jews* he turned Chriſtian, or rather fell into the Blaſphemous Hereſies of *Ebion*, (of whom before.) He wrote his Commentaries, in which he ſharply wrote againſt St. *Matthew*'s Goſpel, chiefly oppoſing the Genealogy of Chriſt: For *Ebion* aſſerted, That Chriſt was begotten, and born as other Men, of *Joſeph* and *Mary*; and contended, that he was a mere Man; and from him they were called *Symmachians*.

Proculus, or *Proclus*, ſtiled by *Tertullian*, the Dignity of Chriſtian Eloquence, was the moſt bitter, as well as the moſt famous Propagator and Defender of the Opinions of *Montanus*. He flouriſhed about the Year 210 *.

Concerning *Origen*, ſee his Life, Page 53, of Dr. *Cave*'s *Hiſtoria Literaria*; and alſo in his Volume of Engliſh *Lives of the Fathers*, 213. But this truly great Man fell into dangerous Errors (ſo ſubject to Frailty is Human Nature,) which were theſe; That there was an Inequality among the Perſons of the ever Glorious Trinity; as the Son was inferiour to the Father, ſo the Holy Spirit to both (the ſame broach'd by *Whiſton* and other Modern Hereticks;)

* *Prat.* 415. *Cave* H. 65. *Spond.* 1 Vol. 236.

That the Death of Chriſt was profitable, not only to Man, but alſo to Angels, Devils, and to the Stars: For *Origen* thought, that they were endowed with Rational Souls, and therefore capable of ſinning; That the Angels, Men and Devils, according to their Crimes, ſhould have groſſer or more ſubtil Bodies; That the Souls of Men, for Sins committed in a pre-exiſtent State, were thruſt into the Priſons of their Bodies; from which being looſed, ſhould commence either Angels or Devils, and for their Wickedneſs ſhould receive only a Temporary Puniſhment. He taught, That the Myſtery of the Reſurrection conſiſted only in this, that the Souls of the Righteous ſhould be clothed in lighter and Ætherial Bodies; of the Wicked, according to their Crimes, ſhould endure lighter or heavier Torments; That the Puniſhment of the Damned, and alſo Devils, as alſo the Joys of the Bleſſed ſhould not be Eternal; but that their Puniſhments being at an End, and the Earth purged by a Conflagration, every Being ſhould return to their priſtin State *.

Origen had an Allegorical Method of expounding the Hiſtory of Paradiſe, and almoſt the whole Law of *Moſes*, and moſt of the Precepts and Actions of our Bleſſed Lord; for which he brought on himſelf the Odium, Envyings and Execrations of many.

Omitting the Apologies of others in defence of *Origen*, I ſhall (ſays our Learned Author) briefly conſider theſe things; as, firſt, That *Origen*, whilſt young, and in the Platonick School, had contracted (which he could hardly ſhake off) many things (as his *Dogmata* and Allegorical Expoſitions were his

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* *Euſeb.* 6,3,8,18,19,20,24. Hiſt. Mag. 3. p. to 88. *Oſiand.* 3.1,5 *Roſs* 291. *Forb.* 3,26,1. 7,3,3. 3,21,28. 3,21,1. *Prat.* 367 *Spond.* 1 Vol. 245.

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Delight ;) and these are to be imputed to the Genius of his Age ; many to the Hurry of Writing, and to a Mind distracted with Care and over-much Sollicitude ; and many to an over-heated Ingeny in oppoſing Hereticks. Hence his Apologiſts in *Photius* attribute his Error concerning the Trinity, to his over-much Zeal in confuting *Sabellianiſm*, that there was but One Perſon, *viz.* the Father, in the Godhead: And many of his other Errors (I am loth to call them Hereſies) are to be attributed to the ſame Source and Original.

2*dly*, Many of his Words and Writings are not wrote dogmatically, as his own Thoughts, but only as Problems, and for Diſputation ſake, not believing the Truth of them, and not hoping that his Readers will credit them. See an Apology for *Origen* in *Photius*, Cod. 117. That of *Pamphilus* in St. *Hierom*, Tom. 4. p. 172. The Epiſtle of St. *Hierom* to *Avitus*, Tom. 2. p. 151. And alſo *Origen* himſelf *peri Archon*, *lib.* 2. 6. 'Tis certain, altho' *Origen* was endued with the moſt avaritious Thirſt after Knowledge ; yet Fear and Modeſty did check his Ardour. Hence, as the moſt Famous *Wetſennius* obſerves in his Writings, you may meet with, often, perhaps, or that ſeems, if he offer any Notion new, or ſeldom heard of.

3*dly*, *Origen*'s Books, in which his Errors are contained, were not wrote for the common Uſe of the Church, but only for his Friends: Neither were they publiſh'd by him, but by others. So he complains to his Friend *Ambroſius*. See concerning this Matter the Apology of *Pamphilus*, p. 174, 177. And St. *Hierom* confeſſes, Tom. 2. 193. that *Origen* repented of theſe Errors.

4*thly*, Many Opinions condemned in *Origen*, never contradicted any Article of the Catholick Church, nor Apoſtolical Tradition, nor the Decrees of Councils ; but only as recondite Queſtions agitated in the

Schools of Philoſophers, or incommodious Notions lately invented by him.

5*thly*, 'Tis to be noted, that many of *Origen*'s Writings were baſely corrupted by Hereticks, who vented their own vile Notions under his *Venerable* Name. This, *Ruffinus* againſt *Hierom*, plainly demonſtrates throughout his Apology, that he wrote for *Origen*. Alſo *Origen* himſelf whilſt alive, makes the ſame Complaint, not only in his Apologiſt *Photius*, but alſo in an Epiſtle that he wrote to thoſe of *Alexandria*. So much I thought neceſſary in Vindication of the Famous *Origen*; a Man, whom *Ruffinus* ſtiles ſo Learned, ſo Prudent, *&c.* and whom St. *Hierom* calls the *Maſter of the Churches ſince the Apoſtles Age*.

Not to omit any thing relating to Hereſie in the Ancient Church, I ſhall only mention *Ambroſe* (one famous for Birth and ſtrict Morals) who was taken in the Snares of the *Valentinians* and *Marcionites*; but was ſoon recovered to the Catholick Church, by the indefatigable Pains and Induſtry of *Origen*. He died after the Perſecution of *Maximinus*, ſome time before *Origen*. But in one thing *Ambroſe* is to be blamed; for it has a Tincture of Ingratitude, that ſeeing he abounded in Riches, and was very opulent, in Extremities he forgot his Maſter, and ſuffered him to end his Days in Poverty *.

Berillus, Biſhop of the *Boſtrians* in *Arabia*, flouriſh'd about the Year 230, governed his Church a long time with Prudence and Fidelity, lapſed afterwards into dangerous *Dogmata*; aſſerting, that our Lord and Saviour, before he converſed on Earth, had no proper, but only the Paternal Divinity reſiding in him. After ſome Conferences with *Origen*,

* *Spond.* 1 Vol. 249.

and

and others, was reduc'd into the Ways of Truth, and returned to the Soundneſs of the Catholick Faith *.

Nepos, an *Egyptian* Biſhop, fell into the Notion of the *Millennium*. He wrote a Book about that fooliſh Queſtion, by reaſon of which a Schiſm was made, whole Churches revolted from the Catholick Faith. Whereupon *Dionyſius* of *Alexandria*, after the Death of *Nepos*, wrote a Confutation of that Book; and calling a Synod of Presbyters, reduc'd his Followers to a ſound Mind. So happy was he in Argument, as to bring back the ſtraying Sheep into the Flock of Chriſt. This *Dionyſius*, Biſhop of *Alexandria*, diſputing with much Eagerneſs againſt the *Sabellian* Hereſie, which aſſerted only One Subſiſtence in the Sacred Trinity, fell unawares into the other Extreme; and taught, there was a Difference in Eſſence, and an Inequality of Power and Glory in the ever-bleſſed Trinity †.

Incidit in Scyllam cupiens vitare Charibdim. Horat.

This was the Fate of St. *Auguſtine*, and many others of the Ancients. A ſufficient Caution to all Managers of Controverſie, how careful they ought to be, not to over-run the Limits and Boundaries of Truth.

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* *Cave's* Hiſt. 85. *Prat.* 93. *Spond.* 1 Vol. 253.

† *Oſiand.* C. 3,3 21. Hiſt. Mag. 3. p. 160,275. *Euſeb.* 7. 23, 24, *Prat.* 347. *Spond.* 1 Vol. 286.

Noetus,

Noetus, an *Aſian*, and Maſter of *Sabellius* the Heretick, about the Year of Chriſt 287, was born at *Smyrna*, as *Theodoret* ſays, diſturbed the Church with a new peſtilent Hereſie; That there was but One *Hypoſtaſis*, or Perſon, in God only. And he boaſted, that there was One only God, and no other beſides him, begotten, ſuffered and died. When the Biſhops of the Church had examined him for this Blaſphemy; to cover his Hereſie, he denied it. Becauſe none before him had uttered ſuch Blaſphemy, he was unwilling to be Author of a new *Dogma*. After this Examination, he faſcinated Ten Men with his Hereſie; and daily growing arrogant, he publiſh'd it openly. Being, with his Followers, again examined by the Presbyters, as our Author calls them, (being a *Lutheran*) that is, Biſhops, he endeavoured to defend his Hereſie. Wherefore, he, with his obſtinate Followers, were expelled the Church. A little after, he, together with his Brother, ended their Days*. See *Epiph. Theod. Hiſt. Mag.* 1. 3, 292.

Sabellius was the Diſciple of *Noetus*; who more largely ſpread his Maſter's Hereſie, and more plauſibly defended it. He had two Companions, *Praxeas* and *Hermogenes*. *Sabellius* taught, That the Father, Son, and Holy Ghoſt were One *Hypoſtaſis*, or One Perſon, which had Three Names; the ſame One God, that only Perſon, now called Father, now Son, now Holy Ghoſt: In the Old Teſtament, that Perſon was called Father that gave the Law: In the New Teſtament, the ſame Perſon, the Son †, made

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* *Oſiand.* C. 3. l. 3. 18. *Prat.* 361. *Roſs* 201, 202. *Forb.* 1, 2, 5. *Spond.* 1 Vol. 281.

† *Spond.* ibid. *Oſiand.* 3. 3. 18. *Theod. Aug. Epiph.* Hiſt. Mag. 3. 103. *Forb.* 1, 2, 5, 1, 4, 6. *Prat.* 429. *Forb.* 1, 25. *Prat.* 3. 87.

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Man, and ſuffered, (from whence thoſe Heretieks were called *Patri-paſſians*) the ſame Perſon the Holy Ghoſt that came on the Apoſtles.

Hermogenes, the Companion of *Sabellius*, added the following Errors to the Doctrine of *Sabellius*; That the Matter of the World was Eternal, from which the Lord afterwards created all Things; and that Matter from Eternity was vicious, and all Things made from it became ſo; That that Matter of the World was neither Corporeal nor Incorporeal; That the Devil and Dæmons were refunded into the Firſt Matter. *Tertullian* ſays, that he defends Second Marriages to be Libidinous. The Cauſe of the chief Error of the *Sabellians* was, that they were willing to comprehend the Myſtery of the Trinity, by their own Human Reaſon; and becauſe they could not underſtand, how in One Eſſence were Three Perſons, every one of which was True God; therefore they fell on this Rock, and fanſied, that there was One only Perſon in God, and Three Names *.

Porphyrius, called *Malchus*, was a *Syrian*, flouriſhed *Anno* 260 He died, it ſeems, in the Beginning of the following Century. I know not (ſays the Great Dr. *Cave*) whether it deſerves Credit, what *Nicephorus* relates of him, who cites *Euſebius* as a Witneſs in this matter, that *Porphyry* was firſt a Chriſtian. Being ſcourged by the Chriſtians of *Cæſarea*, he could not digeſt the Injury; but being moved with Revenge, forſwore Chriſtianity, and gave up his Mind to heap Reproaches on Chriſt and the Holy Scriptures †. This is enough to give him a Place

* *Forb.* 4,5,7. 1,2,5. *Prat.* 210. *Spond.* 1 Vol. 218.
† *Spond.* 1 Vol. 286. *Cave's* Hiſt. 109. Biſhop *Ward* againſt the Antiſcrip. 106.

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in the List, not as a Heretick, but as an Apostate. *Eusebius* and others wrote against him, as *Lactantius*, *Methodus*, *Apollinaris*.

Paulus of *Samosata*, near *Euphrates*, by the Power and Authority of the Empress *Zenobia*, was advanced to the Episcopal Chair of that Church. A Man proud, and arrogant, and infamous for his wretched Morals, as *Epiphanius* says, falling from the Truth. He reviv'd the Heresie of *Artemon*, denying that Christ, the Eternal *Logos*, the Word of God, and God the Word, had a distinct Subsistence from the Father; and that he was only a mere Man, and had no Existence before his Incarnation; and by his good Works deserved only the Name of the Son of God. *Anno* 265. a Synod was called at *Antioch*; where, by the unanimous Consent of the Fathers, his Heresie was condemned; but by his crafty Dissimulation, professing the Catholick Faith, he eluded the Censure of the Fathers: But, like the Dog returning to his Vomit, and the Swine to her wallowing in the Mire, revolted again to the same Heresie: Whereupon another Synod was conven'd at *Antioch Anno* 270, where he was deprived, and *Domnus* substituted in his Place: But despising their Decree, by an Edict of *Aurelian* the Emperor, obtained at the Intercession of the Clergy, he was ejected. A Glorious Pattern for all Princes, that stile themselves *Defenders of the Faith!* *Aurelian* was a Defender, not only *nomine*, but *re*, of the Catholick Faith *.

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* Hist. Mag. C. 3. 20. 7. *Phil. Theod.* *Socr.* *Ross* 202. *Epiph.* Hær. 65. *Osiand* C. 3. l. 3. C. 22. *Forb.* 1,2,3. 2,3, 3,21,37. 4,6,3. *Prat.* 389. *Cave's* Hist. 98. *Spond.* 1 Vol. 280.

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Theognoſtos, an *Alexandrian*, Scholar to *Origen*, and too much the Imitator of his Errors: Of which conſult *Origen* above-mentioned.

Manes, a *Perſian*, heretofore called *Lubricus*, from a Slave became an Hæreſiarch; began to ſow his Hereſie about the Year 277; was left Executor to his Miſtriſs, a Woman of Opulent Fortune; who became Poſſeſſor of the Books and immenſe Riches of a certain *Scythian Saracen*, a Man endued with all the Learning and Myſteries of the Gentiles. Theſe Books were ſtuffed with Heretical *Dogmata*, and were bequeathed to his Slave *Terebinthus*, or *Budda*, his only Follower, (of *Budda* conſult *Prateolus* 107.) whoſe Hereſie St. *Auguſtine* confuted, *Lib.* 2. Tom. 6. *Budda* ending his Days in a Horrid Death, *Lubricus*'s Miſtriſs, as I ſaid before, became Poſſeſſor of the *Scythian* Volumes, from which *Manes* ſucked his deadly Poyſon. He aſſerted, That he himſelf was the Paraclete; That the Holy Ghoſt was only the Apoſtle of Chriſt. Nay, ſo great was his Impudence, as to ſay, that he was the very Chriſt *. In imitation of our Bleſſed Redeemer, he choſe Twelve Apoſtles, Men of the moſt proſtitute Morals, who far and wide diſperſed his Venomous *Dogmata*. He taught, there were Two Principals of all things, alike Eternal and Equal, God and the Devil; all Good proceeded from the one, all Evil from the other. He threw off the Notion of Free Will, and introduced a certain Fate over Human Affairs; That Chriſt had no real Fleſh,

* Hiſt. Mag. C. 3. cap. 110. 295. *Spond.* 1 Vol. 292. *Oſiand.* C. 3. l. 4. C. 8. 98. *Roſs* 203. *Euſeb.* 7. 31. *Suid. Epiph. Soer. Theod. Forb.* 4, 14, 2. 4, 3, 2. 1, 2, 1. *Prateol.* 208. *Cave's* Hiſt. 100.

but was only a Phantaſm. He was the Inventer of innumerable, and very ſilly Fables, which were fully and accurately confuted by *Epiphanius*, Hær. 66. Theſe doating Dreams of *Manes*, raiſed him a great Reputation in *Perſia*; ſo that he was ſent for by the King to cure his Son, then labouring under a violent Malady. This he undertook at the Peril of his Life: But his Hope was fruſtrated by the Death of the Prince: For which he was laid in Chains in order to his Execution. His Keeper being corrupted, he made his Eſcape and fled. But being re-taken by the Diligence of *Archelaus* the Biſhop, he underwent his Puniſhment, being flea'd alive, and his Skin ſtuffed with Straw, which continued, ſays *Epiphanius*, to his time.

A juſt Judgment for ſuch a profligate Wretch, ſo vile a Heretick; and ought to be a ſtanding Monument to all Perſons that vent their peſtilent Notions of Chriſt, and his Holy and Undefiled Religion: For I dare aver, that no Country in *Europe*, no, not in *Holland* or *Geneva*, ſuch vile Enthuſiaſts go unpuniſhed, except in *Great Britain* alone. What Account muſt be given by our Superiours, at the laſt General *Audit*, for ſuch Contempt of God and his Eternal Son! Good God! What National Puniſhments and Judgments can we expect from thy Vengeance, for ſuch monſtrous, flagrant and flagitious Sins! Blaſphemies ſo horrid and tranſcendent, as are enough to deſtroy our Land by Fire from Heaven, as God deſtroyed *Sodom* and *Gomorrah*! For our Sins of Hereſie; ſuch as *Arianiſm*, *Socinianiſm*: For our Sins of Infidelity; ſuch as Deiſm, Scepticiſm, and an utter Rejection of God's Revealed Will: For our National Sins; ſuch as Rebellion, do highly deſerve God's Judgments and Viſitation. I may here apply the Words of the Almighty to the Prophet *Jeremiah*, (Chap. 5. 9.) *Shall I not viſit for theſe things, ſaith the Lord; and ſhall not my Soul be avenged on ſuch a Nation*

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as this? To avert which, nothing's ſo proper for us of this Nation, as to call our Sins to remembrance; and by a ſincere and hearty Repentance, turn to God, and *render to* Cæſar *the things that are* Cæſar's, *and to God the things that are God's.* But to proceed,

Victorinus, Biſhop of *Petavia* in Upper *Hungary*, flouriſhed about the Year 290. He fell into the Errors of the *Chiliaſts*, as St. *Hierom* ſays *.

Lucian, one of a Noble Family, born at *Samoſata*, a City of *Phrygia*. At length being Presbyter, he ſet up a School, from which many of not mean Note, came forth; as, *Euſebius* of *Nicomedia*, *Maris* of *Chalcedon*, *Theognis* of *Nice*, and others, Fautors of the *Arian* Sect. From their Maſter, they ſtiled themſelves *Lucianiſts*. 'Tis certain, *Alexander*, Biſhop of *Alexandria*, accuſed *Lucian* as a Favourer of the Errors of *Paulus Samoſatanus*. And *Epiphanius* ſays, that he was polluted with the Hereſie of *Marcion*. From the Crime of Hereſie, *Baronius* defends him; but brings no Ancient Teſtimonies to clear him.

* *Spond.* 1 Vol. 310. *Hier.* de Script. 18.

A

View of the Arian Century.

IN this Age aroſe a Gruel Perſecution (if any can be called ſo) begun by *Diocleſian Anno* 303, being in Number the Tenth, which continu'd Eleven Years.

Hence came the Everſion of Churches, the Confiſcation of their Revenues, the Spoils of their Eſtates, the manifold and miſerable Deſtruction of the Chriſtians; Puniſhments invented, and perpetrated with the utmoſt Cruelties; lighted Torches apply'd to the Feet, and every Member of the Chriſtians, until the Skin being roaſted, the Force of the Fire penetrated to the very Bowels; their Bodies burnt, and reduc'd into Aſhes, and caſt into the Rivers and Seas; Baniſhment into Iſlands, Confinements in Priſons, Condemning to the Mines, ſays *Lactantius*, Cap. 22. were light Puniſhments. Fire and the Groſs were their Daily Exerciſes; and Beheading was eſteemed a Favour *. The whole *Series* of this Perſecution, *Euſebius* and *Lactantius* have largely treated of. At length, *Conſtantine the Great* coming to the Imperial Throne *Anno* 312. and embracing the Chriſtian Religion, the Chriſtian Church put on a new Face, every where adorned, endowed and fenced by Laws, the Superſtition of the Heathens daily decreaſing. In this Age the Hereſie of *Arius*

* See *Oſiand.* Epilogue at the End of Vol. 1.

aroſe

aroſe (now revived by Mr. *Whiſton* and his Followers) which denied the Divinity of Chriſt, and reduc'd him into the Claſſes of Creatures, denying the Son to be *Homouſion*, equal to the Father; which Hereſie was condemned by the Firſt General Council held at *Nice Anno* 324.

In the Reign of *Conſtantius* this Hereſie revived, favoured by his Authority, every where deſtroying the Chriſtians, and dividing it ſelf into new Sects of *Semi-Arians*, *Photinians*, *Ætians*, *Eunomians*, *Macedonians*, &c. All which were anathematized by the Second General Council held at *CS* *. and *Theodoſius the Great*, by his Authority, repreſs'd this Hereſie. In this Age the *Donatiſts* occaſioned much Trouble in *Africa*. *Julian* coming to ſway the Imperial Sceptre, Gentiliſm is by him reſtored; and the moſt grievous Perſecution is ſtirred up againſt the Chriſtians. But this little Cloud ſoon paſſed away, he dying by an unknown Hand in his *Perſian* Expedition, *Anno* 360. *Jovian* ſucceeding, defended the Catholick Faith, and reſtored the Catholick Biſhops, which were baniſh'd, to their Sees: But dying in Eight Months, *Valens*, the Brother of *Valentinian*, is promoted to the Eaſtern Empire, openly favouring the *Arian* Hereſie, adorning his Followers with Dignities and Honours; the Chriſtians every where, till the Year 369, being involved in Troubles and Perſecutions. In which time *Theodoſius the Great* being Colleague with *Gratian*, gave Peace, Reſt and Protection to the Catholicks. He reſtrained and depreſs'd every Hereſie, and for Sixteen Years happily reigned.

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* *CS* ſtands for *Conſtantinople*.

About

About the Year of Chriſt 301, *Hieracas*, an *Egyptian*, one of great Depth of Learning, both *Grecian* and *Egyptian*, and one of the moſt admirable Sanctimony of Life, fell into great Errors; and very many of the *Egyptian* Monks were his Sectators; and his *Dogmata* were theſe: He taught, That the Soul only ſhould have a Reſurrection, and that merely Spiritual; That Children dying before the Uſe of Reaſon, ſhould not obtain Eternal Life; That *Melchiſedeck* was the Holy Ghoſt; That Marriages were unlawful to Chriſtians, but proper to the Old Teſtament Times. From hence, none were admitted into his Congregation, but Monks, Virgins, the Continent and Widows. He flouriſhed about the Year 302, and died in the 90th Year of his Age *.

Here I muſt beg the Reader's Pardon, in ſtepping ſome Years back, in point of Chronology, to mention another Hereſie which I had omitted in its proper Place. *Anno* 251, (ſays my Author) the *Arabian* Hereſie aroſe ‡. They aſſerted, That the Souls of Men did die, and were corrupted with their Bodies, and that both ſhould ariſe at the Laſt Day. In thoſe Times, in other Parts of *Arabia*, another Hereſie ſprang up. It took its Name from *Elxeus* (See *Roſs* 199) falſely ſtiled their Prophet. Theſe *Elciſians* at firſt were in ſo great Eſteem, that when they went into the Publick, the People would gather up the Duſt of their Feet, and their very Spittle, and uſe it for Amulets and Medicines; ſo much doth Satan faſcinate Men. They believed, there was One

* *Oſiand.* C. 3, 4. p. 101. Hiſt. Mag. 3. 18. *Epiph. Hil. Aug. Prat.* 212. *Roſs* 204. *Cave's* Hiſt. 112. *Spond.* 1 Vol. 299.

‡ *Oſiand.* 3, 3, 48. *Euſeb.* 6, 37. Hiſt. Mag. 3. 97. *Epiph. Aug.*

God,

God, and he Unbegotten: But their Thoughts were wrong concerning the Divinity of Chriſt and his Human Nature; therefore they were diſtracted with various Opinions. Sometimes they granted, that Chriſt was born of a Virgin, and ſometimes denied: As alſo, that he paſſed into diverſe Bodies, and could aſſume, or lay down a Body when he pleaſed. They aſſerted, That the Holy Ghoſt was the Siſter of Chriſt, and adorned with a Woman's Habit; That the Length of the Holy Spirit, as alſo of Chriſt, was Six Miles, and the Breadth Twenty four; That the Holy Spirit could be tranſcorporated, and enter into diverſe Bodies, and variouſly repreſented every time. They thought it no Sin to deny Chriſt with the Mouth, ſo that they did not with the Heart. They compoſed a fooliſh Book, which they arrogantly ſaid, came down from Heaven; affirming, that he that could hear that Book recited, ſhould obtain Remiſſion of their Sins. Some of them abſtained from all Animal Food. Of the Canonical Books, ſome they received, ſome rejected; but chiefly the Writings of St. *Paul*. They uſed, and were mightily pleaſed with Incantations, and Invocation of Dæmons, with certain Waſhings and other Magical Arts. Such portentous Opinions they invented, which receded from the Word of God, and proclaimed themſelves deluded by the Devil. Againſt this Hereſie *Origen* wrote.

Lactantius, a moſt florid Writer, called the Chriſtian *Cicero*, fell into ſome erroneous Notions concerning the Divinity and Eternal Exiſtence of the Son, the Pre-Exiſtence of Souls, the Future State after this Life, the End of the World and the * *Millennium*.

* *Forb.* 1333,2. *Lactant.* lib. 7. Epiſt. ad *Paulin.* *Spond.* 1 Vol. 306.

lennium. St. *Hierom* gives him this Character, That he was, as it were, a Flood of *Tullian* Eloquence; and I wish, says he, that he could as well confirm his own Religion, as he could with Facility destroy the wild Notions of others.

Tho' *Lactantius* had his *Nævi*, Blots; yet he gives an admirable Account of the Source and Origin of Hereſie. Some of us, says he, have been leſs firm in that Faith, or leſs learned, or leſs cautious, who make Diviſion in the Unity of the Church. But they whoſe Faith is Lubricous, when they pretend to know and worſhip God, ſtudying to encreaſe their Wealth and Dignities, affected the higheſt Prieſthood; (he means Epiſcopacy) and being rejected, they choſe rather to ſeparate, with their Party, than to ſubmit to thoſe ſet over them. But ſome, not ſufficiently inſtructed in Heavenly Learning, when they could not anſwer the Oppoſers of Truth, oppoſing Impoſſibilities and Incongruities; as if God was encloſed in the Womb of a Virgin; and that the Majeſty of Heaven could be deduced to ſo great Infirmity, as ſhould be to Men a Contempt, Reproach and Scoffing; and laſtly, That he ſhould endure ſuch Torments, and be fixed to an execrable Croſs. All which, ſince they could not by their Wit and Learning defend and refute (for they did not ſee the full Force and Reaſon of it,) they went the wrong Road, and corrupted the Heavenly Learning, and compoſed a new Scheme of Doctrine without Foundation and Stability. But ſome of theſe were ſeduced from the Pretenſions of falſe Prophets, of whom the true Prophets and God had foretold, that they ſhould fall from the Doctrine of God, and leave the true Tradition. But all theſe enſnared in the Traps of the Devil, which they ought to have avoided, by their own Imprudence deſtroyed the Divine Name and Worſhip. For when the *Phrygians* (he means the *Cataphrygians*) or *Novatians*, or *Valentinians*, or *Mar-*

Marcionites or *Anthropians*, (he means the *Anthropomorphites*) or *Arians*, (all these are in the List) or any others are named, ceased to be Christians; who having lost the Name of Christ, assume Human and External Words. Therefore that Church alone is Catholick, which retains the True Worship. This the Fountain of Truth, the House of Faith. This the Temple of God, in which if any refuse to enter, or from which if any go out, he is a Stranger to the Hope of Life and Eternal Salvation. *Lact.* 4. *Lib. Gallæana Lugd. Bat.* 1660.

Whosoever has the Curiosity to read the Theological *Nævi* of this Writer, he may find them at large in the *Synthesis Doctrinæ Lactantii*, at the End of *Gallæan*'s Edition.

Arius, the most famous Hæresiarch in the World, or that ever was in the Christian Church, was born in *Lybia*, or, as *Photius* says, was an *Alexandrian*, the Son of *Ammonius*; began, as some say, to be known as an Hæresiarch from the Year 315. which nevertheless seems to happen a little later. 'Tis probable, he came from *Lucian*'s School before the Council of *Nice*, held 325. The *Milesian* Schism arising, he first defended it: But deserting that, he came over to *Peter*, Bishop of *Alexandria*, was made a Deacon by him; but for his turbulent Wit was again rejected. After the Death of *Peter*, he dissembled a Repentance; and begging Pardon of *Achilles* the Bishop, was by him promoted to the Dignity of Priesthood, and had the Cure of *Bancalis*, one of the Churches of *Alexandria*, conferred on him †. For some time he enjoyed the Good Graces of *Alexander*, the Suc-

† Hist. Mag. 4.11. *Osiand.* C. 4,1,39. *Nic.* 8. 9. *Ross* 205, *Forb.* 1, 2, 6. 1, 2, 7. *Prat.* 5.——58, 68. *Prosp.* lib. 4. 123. *Spond.* 1 Vol. 343.

 cessor

ceſſor of *Achilles*; till getting an Opportunity, he ſtrenuouſly oppoſed the Catholick Verity, in ſome of the chief Articles of the Chriſtian Faith; openly teaching, That there was a Trinity, but not equal in Glory and Majeſty; but that one Perſon was more Glorious than another; That God made the Son, the firſt of all Creatures; and him he adopted, having of the Father's Subſtance. And theſe are the Words of *Arius* himſelf *: *As to Subſtance, the Father is different from the Son; becauſe the Father had no Beginning; neither was he Eternal or Co-eternal with the Father, nor had the ſame Subſtance with the Father: The Son was not always; nor was he before he was created: Neither was he from the Father; but came from nothing, and had not the proper Subſtance of the Father; but was a Creature, and was made;* (ſomewhat of the like nature is Mr. *Whiſton*'s Syſtem of mad Notions, concerning the *Logos*, or Eternal Son of God: But he has been abundantly anſwer'd and refuted by ſeveral Learned Men of our Church, tho' the over-Lenity of our Superiours have as yet let him go unpuniſh'd and uncenſur'd.) *And therefore,* (ſays *Arius*) *was not a True God, but a God made by Participation,* (the very Notion of Mr. *Whiſton*.)

In ſhort, the Sum of the Errors of *Arius* was, that the Son, both in Time, and Nature, and Dignity, was inferiour to the Father, and was made of nothing, and was nothing but a Creature, tho' placed in a more excellent Claſs of Creatures. For which damnable Hereſie (I muſt call it ſo; for ſofter Terms can never expreſs the Heinouſneſs of it,) he was often correpted and admoniſh'd by his Dioceſan, often Synodically condemn'd; yet wou'd not renounce his impious Opinions; which both publickly and privately, both in Diſcourſes and Letters, far and

* *Arius's Thalis*, mention'd by *Anath. Or* 2. contra *Arium*.

near,

near, he propagated. At length, the Great Council of *Nice* was called by *Conſtantine* (as 'tis the undoubted Right of Princes and Emperors, when Chriſtians, but not of Popes, as the Writers of the Popiſh Church falſly aſſert) in which the impious and blaſphemous Tenets of *Arius*, by the Suffrages of 318 Biſhops were condemn'd, and his Books were committed to the Flames, by the expreſs Command of the Emperor; and *Arius* juſtly baniſhed (a too eaſie Puniſhment for ſuch flagitious Crimes) into *Illyricum*. After Three Years he made ſome Shew of Repentance, profeſſing in a Book the *Nicene* Faith; for which he was recalled by the Emperor's Letters, (but all was Cheat and *Fucus*) and was by *Alexander*, Biſhop of *CS.* who was deluded by his fair Pretences, receiv'd into Communion without Delay. A little after, God's Judgments juſtly fell on him: For he being in the *Forum*, or Pleading-Place of *Conſtantine*, an urgent Neceſſity forc'd him to the Jakes, where, like *Judas*, he burſt in two; and falling down, his unhappy Soul expired, about the Year 376. So fatal was his *Exit*, and his moſt wicked and vile Head, not unworthy to be curſed to Eternity. A ſad *Speculum* for *Whiſton*, and all Modern *Arians*; and would to God, they would view themſelves in it, that they may recant their moſt flagitious Hereſies, and return to the Boſom of the Church their Mother, leſt otherwiſe the juſt Judgments of God ſhould overtake them, to their inevitable, and perhaps Eternal Ruin. Which, God in his infinite Mercy to their deluded Souls, averruncate and avert.

Colluthus, Presbyter of *Alexandria* in the time of *Alexander*, Biſhop of that See, and *Arius* (of whom juſt now,) the Hereſiarch in the Reign of *Conſtantine the Great*, taught ſome perverſe *Dogmata*; and his Followers were called *Colluthians*: But this He-

reſie ſoon diſappear'd, as *Epiphanius* teſtifies; but does not mention his Errors, which *Philaſtrius* and St. *Auguſtine* do, *viz.* That God was not the Creator of Evil Men *.

Hoſius, a *Spaniard*, born at *Corduba*, and Biſhop of the Province of *Bætica*, was a Noble Confeſſor under the Perſecution of *Maximinus*. He was preſent at the Council of *Illiberis* in the Year 305. He flouriſh'd many Years with the greateſt Favour, under *Conſtantine*, and was his Domeſtick Chaplain. He was called to the Council of *Arles* in the Year 314, or 315; was ſent with Letters to *Alexandria*, to put a Stop to the *Arian* Controverſie. In the Great Council of *Nice* he had the Firſt Place, (not as the Pope's Legate, as *Baronius* vainly conjectures) and was the Firſt Subſcriber of the Decrees of the Council †. *Anno* 547, he was Preſident of the Council of *Sardica*; and by his Care and Prudence, Twenty Canons were compiled. He was in ſo great Eſteem and Authority, that the *Arians* tried all ways *per fas & nefas*, to gain him to their Party. This good Old Man (for he was 100 Years old) was in the Year 357, ſo broken with Cares, Torments and various Tortures, that it muſt be confeſs'd, that at laſt *Hoſius* did communicate with the *Arians*; and not only did condemn the *Homouſion*, the Conſubſtantiality of the Son; but alſo *Athanaſius* himſelf, as *Philoſtorgius*, the Favourer of *Arianiſm*, confeſſes. But this *Athanaſius* denies ‡. It is true, it only ſhews to us the Imbecillity of Human Nature, and the

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* *Forb.* 1,3,8. 1,2,2. *Spond.* 1 Vol. 239. *Philas* Hær. l. 9. *Aug.* Hær. 64.

† *Oſiand.* C. 5. l. 1. 35. *Niceph. Athan.* Hiſt. Mag. 4. to p. 1186. *Spond.* 1 Vol. 434.

‡ Epiſt. ad *Sol.*

abſolute

abſolute Neceſſity of begging God's Aſſiſtance; which we always and aſſiduouſly ought to pray for. But, as I ſaid, *Athanaſius*, a Witneſs beyond Exception, poſitively aſſerts, That *Hoſius*, this *Abrahamick* Old Man, whom he ſtiles *Ho alethes Hoſios*, *the True Hoſius*, being near his Death, he proteſted againſt *Arianiſm*, and condemn'd his Hereſie. He was Biſhop 70 Years.

Euſebius of *Nicomedia* was firſt Biſhop of *Berytus* in *Syria*, afterwards of *Nicomedia*, then the Seat of the Eaſtern Empire. He receiv'd into Favour *Arius*, lately ejected by the *Nicene* Council. He taught with *Arius*, That the Son was not only a Creature, but another, different from the Only Begotten; and was not made from the ſame Subſtance, and no manner of way Partaker of the ſame. He was not contented with this Notion, but became the Captain and Leader of the whole Faction, and the chief Promoter of all the Miſchiefs which the *Arians* machinated againſt the Great *Athanaſius*; from whence his Followers were ſtiled *Euſebians*. In the *Nicene* Council he took part with *Arius*, till his Condemnation: Then wheeling about, embraced that Faith. But Three Months after (ſo fickle was his Nature) revolting, by the Emperor's Command was ſent into Baniſhment. After the Expiration of Three Years, he offered a penitential Libel; and confeſſing a plenary Conſent to the *Nicene* Articles, was recalled from his Exile, and reſtored to his See*. So fickle and wavering was he, that upon *Conſtantius*'s Coming to the Throne, he revolted again, and (*Paul*, Biſhop of *CS*, being ejected) leaving *Nicomedia*, he immediately thruſt himſelf in-

* *Oſiand.* C. 4. l. 2. C. 18. *Theod.* 1. 20. Hiſt. Mag. 4. 3. *Prat.* 172. *Spond.* 1 Vol. 344.

to

to his Epiſcopal See. This *Verſatile* Heretick died at the time of the Council of *Antioch.*

Commodianus Gazæus, a Writer unknown for many Years, and mention'd only by *Genadius* and *Gelaſius* *. A Man of a wonderful Love and Charity; and one, whoſe Mind was always prepared for Martyrdom. This Good Man fell into ſome Errors; as, the Apoſtate Angels, falling from Heaven into the Embraces of Women, occaſion'd a Gigantick Race; an Error proceeding from the Apocryphal Book of *Enoch*, and an ill Verſion of the 70, on *Gen.* 6. 2. Likewiſe he aſſerted the Fable of the *Chiliaſts*, the future Golden Ages, the Firſt Earthly Felicity, the End of the World, and that the World, from an old Tradition, ſhould continue 6000 Years.

Donatus, an *African*, after the Death of *Majorinus*, was Biſhop of *Carthage*, gave a Name to his own Sect. He began to be known about the Year 329. A Man of ſingular Arrogance, and intolerable Pride, who treated ignominiouſly the Civil Prefects. He reproach'd *Paulus* and *Macarius*, Perſons ſent by the Emperor *Conſtantius* with Church-Ornaments and Alms, to relieve the Poor and Needy; and refuſing the Gifts, cry'd out and rav'd, What has the Emperor to do with the Church? And by his Letters admoniſh'd thoſe of his Province not to receive any thing offer'd †. He uſed to boaſt of his Faction, crying out, What have we to do with you? Tho' he held the principal Place in *Carthage*, he was ſeldom ſtiled *Biſhop*, but only *Donatus* of *Carthage*. He was full of Enthuſiaſm; and boaſted of Anſwers coming

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* *Cave*'s Hiſt. 149.

† Hiſt. Mag. 4,8,5. *Forb.* 14,4,2. *Roſs* 210. *Prat.* 149. *Optat.* lib. 3. *Aug.* in Tom. 3. Tract. *Spond.* 1 Vol. 447.

from

from Heaven. At length, arriving to the Height of Madneſs, he ſuffer'd Men to ſwear by him, as by a certain Deity. He was baniſh'd from *Carthage* about the Year 356 *.

Oſiander gives this Account of the *Donatiſts*, which I thought fit to inſert: *They* (ſays he) *in proceſs of time acted many things wickedly and tyrannically: They exercis'd Robbery, and lorded it over the Grounds and Towns of ſome.* Julian *the Apoſtate, in Odium to the Chriſtians, gave them Churches, and they made cruel Devaſtations of the Catholick Chriſtians.* *Optatus*, Biſhop of *Miletus* †, declares, That they in the Perſecution, commanded, that the Euchariſt of the Orthodox Biſhops ſhould be thrown to the Dogs; and that thoſe Dogs thereupon running mad, tore in Pieces their Maſters the *Donatiſts*. A juſt Judgment of God for their unheard of Blaſphemy.

Theſe *Donatiſts* were called *Parminians*, *Montaniſts* and *Montenſes*. They were Men full of Vanity and Deceitfulneſs. For the moſt part, they us'd Clubs. In their drunken *Bacchanalia* they took the Liberty of aſſociating, rambling, jeſting, drinking and lying with ſingle Women. Their wicked Cauſe they defended with Clubs, Swords and Slings. They oppoſed the Civil Laws. They waſhed the Walls of their Temples; they levell'd the Altars; they broke the Chalices in thoſe Places where the Catholicks had their Aſſemblies, and celebrated the Lord's Supper.

An *Apelles* could not more accurately have deſcribed the Lying and Furiouſneſs of the Anabaptiſts, than *Optatus* did that of the *Donatiſts* and *Circumſellians*. Theſe Monſters of Men *Creſconius* the Grammarian, and *Petilian* ſtrenuouſly defended the *Donatiſts*, in

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* *Oſiand.* C. 4. 2. 25.

† *Optat.* 2 lib. Biſhop *Morton* on the Sacraments, p. 318, 319.

their

their Writings; whoſe Fury St. *Auguſtine* and *Optatus* as egregiouſly refuted. But ſome pious and religious Emperors, eſpecially *Conſtantine the Great*, promulged Laws againſt the *Donatiſts*; yet nevertheleſs this Satanical Sect made horrible Devaſtations of the Catholicks, eſpecially in *Africa*. So much I thought fit to mention of the *Donatiſts*.

Aſterius, a *Cappadocian*, by Profeſſion a Sophiſt, by Religion a Gentile; but leaving his Rhetorick, he began to profeſs his Chriſtianity, ſays *Socrates*. Being a Chriſtian, he frequented the School of *Lucian* of *Antioch*. Under the Perſecution of *Maximinus* he denied the Faith of Chriſt, and ſacrificed to Idols: But by the Aſſiſtance of his Maſter, he covered himſelf. Being tainted with the Doctrine of *Lucian*, who was a Follower of *Paulus Samoſatanus*, he joined himſelf to *Arius*, becauſe his Familiar; and was a ſtrenuous Aſſertor of his Cauſe. He flouriſhed after the *Nicene* Council, about the Year 330, and wrote his Famous *Syntagma*; in which he openly aſſerted, as *Athanaſius* mentions, That Chriſt was another Wiſdom in God, the Creator of Chriſt himſelf, and the World; That Chriſt was the Virtue of God, as the Locuſts and Caterpillars in *Moſes*'s Writings are called, and in no other Senſe. And many other Blaſphemies he invented againſt Chriſt, for which he was ſtiled by *Athanaſius*, The inveterate and many-Head Sophiſt and Patron of Hereſie *.

* *Prat.* 71. *Oſiand.* C. 4. l. 2. Cap. 2. 42. *Cave*'s Hiſt. 152. *Athan. Niceph.* Hiſt. Mag. 4. 11. *Prat.* 91. *Spond.* 1 Vol. 485.

Mar-

Marcellus, Biſhop of *Ancyra*, the Metropolis of *Galatia*, was preſent at the Council of *Ancyra*, held in the Year 315, if you may credit *Papius*: However, 'tis certain, he was preſent at the Council of *Nice*, *Anno* 325, in which he ſtrenuouſly argued for Catholick Faith againſt the *Arians**: But after being engag'd againſt the impious *Dogmata* of *Aſterius* the Sophiſt, he fell unawares into the contrary Hereſie of *Sabellius*, and *Paulus* of *Samoſata*, That the Son was *Logos prophoricòs*, the Word bringing forth; That there was no other Perſon of the Father; but was one and the ſame with God, as the Human Word is is one and the ſame with God, not at all ſeparate in Power and *Hypoſtaſis*, Perſon, but only God by Effect of Operation alone; That the Word did, *En to Theo heſuchaſein*, reſt in God, as they uſed to ſpeak; That neither the Son of God, nor the Image of the inviſible God, did exiſt until he aſſumed the Fleſh; That by him all Things were made; From that Time was the Begining of his Reign, after the laſt Judgment ſhould have an End, and that the Word ſeparated from the Body ſhould be re united to God; That, as *Euſebius* ſays, He formerly was, ſo again ſhould exiſt one and the ſame with God. For theſe and many more Impieties, the Biſhops, in a Convention held at *Jeruſalem*, *Anno* 335, demanded that he ſhould recant. He, confounded with Shame, promiſed to commit his Writings to the Flames; but kept not his Promiſe, as *Socrates* † writes; wherefore the Catholick Biſhops a little after, in a Convent held at *CS*, condemned his *Dogmata*, and threw him out of his Biſhoprick, and deſtroyed his Writings. Being

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* *Oſiand.* C. 4. 23. 9. *Socrat.* 1. 29. *Soz.* lib. 4. 6. Hiſt. Mag. 4. 9. *Prat.* 314. *Spond.* 1 Vol. 410.

† *Soc.* 2. 36.

thus baniſhed, he retired to Pope *Julius*, and ſojourny'd with him 15 Months; but his Adverſaries not appearing, and his Apology for his Faith being offered, he was admitted to Communion by *Julius*. In the Year 347, he was abſolved from his Sentence paſſed on him by the Council of *Sardica*: 'Tis very plain, he lurk'd among the Catholicks a long time. Being accuſed of *Sabellianiſm*, he pleaded he was in Communion with *Julius* and *Athanaſius*; but the Mask being off, he was marked for a Heretick by all the Catholicks. *Marcellus* being old, died about the Year 372 *.

Theodorus, Biſhop of *Heraclea* in *Thrace*, being cited to the Synod of *Sardica*, and not appearing, was ejected from his Biſhoprick for an *Arian*: His Companions, *George* of *Laodicea*, *Stephen* of *Sebaſtia*, *Baſil* of *Ancyra*, are by Hiſtorians ſtiled *Homoi Euſites*, or *Semi-Arians*. He died about the Year 358.

Acacius, called *Monophthalmus*, one Ey'd, was Biſhop of *Cæſarea*; a Man varying in his Faith, and one of a cunning Ingeny. He aſſerted, That Chriſt was only in Will like his Father. He died about the Year 366 †. *Sozomen* gives him this Character, That he was copious in his Opinions, and in pleading Eloquent ‡.

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* *Cave* Hiſt. 155.

† Hiſt. Mag. 4.10. *Forb.* 1,2,7. 3,1,5. *Roſs* 205. *Cave* 156. *Theod.* 2.24. *Oſiand.* 4,3,20.

‡ *Soz.* 3.14. *Prat.* 3. *Spond.* 1 Vol. 319.

For-

Fortunatianus, an *African*, and Biſhop of *Aquileia* in *Italy*; flouriſhed about the Year 340. For many Years he oppoſed ſtrenuouſly the Adverſaries of the Catholick Faith, eſpecially in the Council of *Sardica**. For till the Year 354, ſuffering uncommon Force and very grievous Contumacies, by the Arts and Wiles of the *Arians*, was ſeduced and went over to the Party. (By this we ſee, how neceſſary it is to invoke Almighty God to ſupport us in our Preſſures and Extremities.) And he not only condemn'd *Athanaſius*, but with all his Might (as Renegado's do) he defended the *Arian* Cauſe. And that which is more deteſtable, he broke the Conſtancy of *Liberius* Biſhop of *Rome*, at that Time baniſhed for the Catholick Faith; and by his Counſels and Perſuaons, got him to ſubſcribe to the Condemnation of *Athanaſius* and the Forms of the *Arians*. Now, what is become of the Infallibillity of the Popes of *Rome*, that the Papiſts are ſo clamorous about? Either *Liberius* had it, or had it not: If not, there's an end to the Controverſie; if he had it once, 'tis certain that he loſt it. So hard is it for the Papiſts to defend a Cauſe grounded on ſo rotten a Foundation; or to ſpeak more properly, no Foundation at all.

George of *Alexandria*, trained up in Philoſophy, was firſt Presbyter of *Alexandria*, afterwards removed for Debauchery and ill Morals, by *Alexander* the Biſhop of that famous See. Boyling with Anger and Revenge, went over to the *Arians*; and *Theodorus* being

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* *Prat.* 145. *Cave* Hiſt. 156.

dead, was by them placed in the See of *Laodicea* *. Of all Hereticks, he was *Poneroteros*, worſe, as *Athanaſius* calls him †.

In the Synod of *Tyre*, held *Anno* 335, at *Antioch*, he appeared againſt *Athanaſius*; but being afterwards ſummoned to the Council of *Sardica*, and not appearing, thro' Cowardiſe and Fear, he was condemned by unanimous Conſent of all the Fathers. In the Synod of *Seleucia*, *Anno* 359, he took part with the *Homoi Euſians*, that is, the *Arians*: Altho' afterwards, being of a fluctuating Nature, he turned aſide to the *Anomeans*. What became of him afterwards, I do not read, and Authors do not make the leaſt mention of him.

Vitellius, an *African* by Birth, but a *Donatiſt* by Profeſſion, whom none of the Ancients honour, ſo as to mention, except *Genadius* ‡. He flouriſhed about the Year 344.

I muſt confeſs, that the *Donatiſts* are rather Schiſmaticks than Hereticks; and tho' every Heretick is a Schiſmatick, yet not *Vice Verſa*.

Macrobius, an *African*, firſt a Presbyter in the Catholick Church, but afterwards revolted to the *Donatiſts*. *Genadius* || reckons him among the *Donatiſt* Biſhops: For you know, that the *Donatiſts*, to illuſtrate the Glory of their Sect, ordained (if I may ſo call it) Biſhops, among their own Party, who inhabited *Rome*: But when they were expelled that City, they were compelled to hold their Conven-

* *Cave* H. 449. *Prat.* 194. *Spond.* 1 Vol. 429.
† *Ath.* Apo. 2.
‡ *Cave* Hiſt. 159. *Gen.* de Scrip. 4, lib. 2.
‖ *Gen.* lib. 2.

ticles

ticles in the Neighbouring Mountains; from whence they took the Name of *Montenſes*, *Rutupani*, and *Competita*.

'Tis the Opinion of the famous *Cave* *, that *Macrobius* was a Presbyter of the Catholick Church about the Year 344; and *Optatus* † makes him the fourth of the *Donatiſt* Biſhops. Theſe two laſt, were properly Schiſmaticks; but conſidering what Damage Schiſm does the Diſcipline of the Church, as Hereſie does to its Doctrine, I hope the candid Reader will not take it amiſs that I have placed them among the Hereticks.

Photinus, had his Original from the leſſer *Galatia*: He was a Diſciple of *Marcellus* Biſhop of *Ancyra*, and was a Deacon under him, and from whom he ſucked his Heretical Doctrine ‡. Some time he continued a Catholick, and by the Conſent of all, was made Biſhop of *Syrmium*; but 'tis uncertain in what Time he poſſeſſed his See, and when he began to ſow his Tares. But if you will credit *Epiphanius*, it was in the Time of *Conſtantine*; but that is a Miſtake, and all Authors aſſert to the Contrary, and the very thing it ſelf proclaims it. *Photinus* at firſt acted clancularly, and under Cover revolved in his Mind the condemned *Dogmata* of *Sabellius* and *Paulus* of *Samoſata*; but afterwards *perfricta fronte*, in the Face of the World, he vented his Hereſie, That Chriſt was *Pſilos Anthropos*, a mere Man, (like our *Socinians*) one that had his Beginning from *Mary*, and did not exiſt before, and on whom the Holy Spirit ſupervened ‖:

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* *Cave* H. 159.

† *Oſiand.* C. 4. 3. 9. *Roſs* 203.

‡ *Epiph.* Hær. 7, *Soc.* 1, 9. *Soz.* 4. 6. *Vinc.* Ly. 1. *Vit.* lib. 1. *Theod.* 2. Hiſt. Mag. l. 4. 5. *Cave* Hiſt. 160. *Forb.* 1, 3, 4. 2, 3, 1. 1, 2, 6. 4, 6, 3.

From

From hence he was called *Homuncianiſt*, and
Followers by St. *Auguſtine*, *Homuncianiſtæ*. Und
the Empire of *Conſtantius* he openly eſpouſed the
rian Cauſe *.

In the Year 350, in the Catholick Council
Syrmium he was depoſed by the Biſhops; but w
kept in poſſeſſion by the Force and Violence of th
Vulgus ignobile, the Mobb. In the Second Coun
held at *Syrmium*, he provoked the Biſhops to
Diſputation. *Baſilius* of *Ancyra* enter'd the Liſt
and engag'd him. *Photinus* is foil'd, conquer'd an
baniſh'd. It ſeems, afterwards he recover'd hi
Church, and again was ejected by *Valentinianus* th
Emperor, and ſent into Baniſhment, (ſo hard is it t
get out of the Toils of the old Deceiver, the De-
vil.) He died in *Galatia Anno* 377. 'Tis to be lamen-
ted (ſays the Learned Dr. *Cave*) that in this unhapp
Age, unfortunate Men revok'd from Hell the moſt pe-
ſtilent and damnable Hereſie. *Photinus* was Learne
both in the Greek and Latin Tongues, endued with
ſtrength of Wit, copious in Doctrine, and had
Natural Eloquence, apt to perſuade, which drew
many after him. So fooliſh are the Thoughts o
ſome People, as to ſuggeſt, that Hereſie and Schiſm
owe their Force to Ignorance and Weakneſs.
I have made it appear in part already, and ſhall
more at large in the Sequel, that the Church ha
received its Wounds from Men of Parts and Grea
Learning; who thro' Diſappointments in their Un-
dertakings, have, to the Damnation of their Souls,
vented thoſe Doctrines of Devils, have rent the
Seamleſs Coat of Chriſt. But let us beg of God
Father, Son and Holy Ghoſt, to give us all Grace,
that we may continue within the Pale of his Ca-

* *Prat.* 404. *Proſper*, lib. 4. p. 123. *Spond.* 1 Vol. 411.

tholick

tholick Church; for whoſe ſake our Lord ſuffered the ignominious Death of the Croſs: And let what Troubles and Afflictions, Perſecution and fiery Troubles ſoever happen; let us continue fixed in our Religion, and hold faſt that which is *Good*. And I cannot forbear to mention the Noble Reſolution of St. *Paul*; *Who ſhall ſeparate us from the Love of Chriſt? Shall Tribulation, or Diſtreſs, or Perſecution, or Famine, or Nakedneſs, or Peril, or Sword? (as it is written, For thy ſake we are killed all the day long; we are accounted as Sheep for the Slaughter.) Nay, in all theſe things we are more than Conquerors, through him that loved us. For I am perſuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any other Creature, ſhall be able to ſeparate us from the Love of God which is in Chriſt Jeſus our Lord* *.

Baſilius of *Ancyra* was, as St. *Hierom* writes, Biſhop of the Town of *Mechea*; after the Depoſition of *Marcellus*, by the *Conſtantinopolitan* Synod, held *Anno* 336, ſucceeded in the See of *Ancyra*; enjoying Imperial Favour, was dear to *Conſtantius*, and very much admired by the *Semi-Arians*. To theſe *Baſilius* joyned himſelf, and was their *Coryphæus*, Chief Leader. In the Year 351, he had a noble Diſputation with *Photinus*, before the Emperor, in which he was Conqueror, as aforeſaid. He was preſent at the Council of *Ancyra*, *anno* 358, in which *Eudoxius* was depoſed. He, with *Euſtathius*, *Sebaſtenus*, and *Eleuzius* of *Cyzicum*, in the Name of the Synod, was ſent Embaſſador to the Emperor, to obtain a Ratification of the Synodical Decree. *Anno* 359, in the Council held at *Seleucia*, he prevailed againſt *Acacius* and his Followers, which were condemned by

* Rom. 8. 35,36,37,38,39.

the

Synod. In the ſubſequent Year *Acacius* got him depoſed by the Council of *C*S. and by the Emperor's Command was baniſhed to *Illyricum* *. The Heads of the Accuſation were, That he exerciſed Tyranny by Stripes and Baniſhments; That he raiſed Calumnies on many; That he was a Diſturber of many Churches; That he was convicted of Perjury; and that he had promoted a vile Perſon to Baptiſm, and the Office of a Deacon; That he was wont to make unlawful Confederacies at the Holy Table, as *Socrates* † eſpecially, and *Sozomen* ‡ relate. In the the Reign of *Jovian*, he, with other Semi-Arians, offered a Book of Prayer to the Emperor: But in the Subſcription of the Book of Faith preſented to *Jovian*, *Athanaſius* is called *Biſhop of* Ancyra. A certain Argument, that *Baſilius* was not reſtored to that See. Notwithſtanding the Slanders of the *Acacians*, *Theodoret* praiſes him for the Sanctity of his Life, and *Sozomen* for his Learning and Eloquence *.

Liberius, a *Roman*, Son of *Auguſtus*, after the Death of Pope *Julius*, was elected to the Pontifical Chair, in the Year 351. The Oriental Biſhops were negociating to bring him to their Party: But calling a Synod at *Rome*, he wrote to them, aſſuring them that he could not agree with them. A long time after he refuſed to condemn the Cauſe of *Athanaſius*. *Anno* 355, being ſummoned by *Conſtantius* to *Millain*, reſiſted him to the utmoſt of his Power, who could neither overcome him by Treaty nor by Bribes, neither by Promiſes nor by Threatenings. Then he commanded that he ſhould be baniſhed to *Berea*, a

* *Cave's* Hiſt. 160.
† *Socrat* lib. 2. 42.
‡ *Sozom.* lib. 4 24.
‖ *Theod.* 2. 25. *Sozom.* 2. 29.

City

City of *Thrace*, and *Fælix* by *Acacius* was put in his place. He was Catholick in his Faith, tho' he denied not Communion with the *Arians* †.

He continued in his Baniſhment Two Years or more. Being at length conquered with Miſery and Dangers, ſuffering Violence, and Stripes, and the Importunity of *Demophilus* and *Fortunatianus* (of whom before) was made a lamentable Example of Human Frailty, by condemning *Athanaſius*, and ſubſcribing the Form of the *Homoiouſiſts*, as his Letters to the Eaſtern Biſhops, and to *Urſacius* and *Valens* teſtifie. Returning to *Rome*, he was received by the People with exceeding Joy, *Fælix* being ejected either by the Senate or People. After his Return, he lived Nine Years, and died in the Year 366, and was buried in the *Via Salaria*. I will not deny, but that he repented of his *Syrmian* Subſcription; but cannot agree with *Baronius*, that after his Fall, he ſent that moſt Famous Confeſſion to *Athanaſius* ||.

I could not paſs by *Liberius*; but, as a juſt Hiſtorian, was obliged to inſert him into the Catalogue of Hereticks. He ought to ſtand as a Land-mark; and, as the Famous Dr. *Cave* ſays, perpetual Monument of Man's Fragility. But 'tis to be hoped, that he heartily bewailed his Fall, and ſincerely repented of his great and heinous Crime; That he will find Mercy, as St. *Peter* did, at God's Hand, at the General Day of Judgment.

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† *Oſiand.* 4.3.5. *Cave's* Hiſt. 163. *Athan.* ad *Sol.* *Spond.* 1 Vol. 436. *Soz.* 4.14. *Platina.* Hiſt. Mag. 4. 1278. *Ruffin.* 1.21. *Forb.* 5,31,18.

|| *Hier.* Chron. ad An. 350. *Spond.* 1 Vol. 436. *Baron.* 357. N. 75.

Eudoxius, a Perſon of a diſſolute Life, who, when at firſt was made Biſhop of *Germanica*, being impelled by Ambition, he begg'd of the Emperor's Bed-Chamber-Man (for *Eudoxius* was a Courtier) that he might go into *Syria*, with an honeſt Pretext, as if the the Churches of that Country had wanted ſome Temporary Help and Aſſiſtance: But obtaining Leave, and getting this Occaſion, he invaded the Biſhoprick of *Antioch*, then vacant. And this he did, without any Call and Vocation. Living in the Biſhoprick, he, to the utmoſt of his Power, evilly treated the ſincere Faith concerning the Divinity of Chriſt, and its Confeſſors. Although afterwards for his flaming Impudence, he was depoſed in the *Seleucian* Synod: Yet, by the Help of *Acacius*, and his Aſſociates, he ſeized on the See of *CS*, juſt as he did that of *Antioch*. And when he underſtood, that the Emperor, tho' a Favourer of *Arianiſm*, hated the groſs Terms of the *Arians*, who blaſphemouſly talk'd of the Son as a Creature, he privately admoniſh'd *Eunomius*, the Propugnator and Propagator of the *Arian* Sect, that he might conceal his Opinion: For you may, ſays he, upon occaſion, ſometimes promulge what we now ſmother *. In the Interim, the moſt impudent Wretch turned every Stone to overthrow the Confeſſion and Decrees of the *Nicene* Council. But chiefly, in the time of *Valens* the Emperor (being not affrighted at the Prodigies) he afflicted the *Homouſians*, abuſing that Favour; by which he prevailed with that Emperor, whom he baptized into the *Arian* Faith. He ended his Days at *CS*, when he had ravag'd the Church under a Biſhop's Vizard 19 Years.

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* *Oſiand.* C. 4. 3. 6. *Theod.* 2 25, 26. *Soz.* 4. 12 13. Hiſt. Mag. 4. 11. *Forb.* 1, 2, 7. *Prat.* 164. *Spond.* 1 Vol. 422.

When

When the *Arians* enjoying the Sun ſhine of the Emperor *Conſtantius*, who was a Favourer of *Arianiſm*, growing daily Audacious, many Biſhops they ſent into Exile, and ſome by Flatteries, Deceits and Bribes, they brought over to *Arianiſm*; amongſt which, was *Gregory*, the Biſhop, Father of *Gregory Nazianzen*, a plain ſimple Man; who, in Teſtimony of being a *Convert* to them, ſubſcribed his Hand. At this Fall the neighbouring Monks in that Country, and the greateſt Part of his People, being enraged, withdrew themſelves from his Communion. His Son *Gregory* was ſore loaded with Grief at his Father's Defection, and at the great Scandal given to the *Nazianzen* Church, ceaſed not daily with his Tears and Prayers to God, until he obtained the Converſion of his Father, who, by the Labour of his Son, returned from his Error to Sincere Religion, and was reconciled to his Church; and by the People of *Nazianzen* was reſtored to his former Dignity. Such a Son is worthy to be recorded to Eternal Ages *.

Since the Sun has its *Macula*, and the Moon her Spots, I cannot poſſibly paſs by the ſingular Opinions (I am loth to call them Hereſies) of that Glorious Biſhop and Confeſſor St. *Hilary* †, Biſhop of *Poictiers* in *France*; one, whoſe Zeal occaſioned his Baniſhment into *Phrygia*. His *Navi* were theſe, concerning the Impatibility of Chriſt's Fleſh, and that it was free from Pain; concerning the Divinity, receding from the Human Nature of Chriſt; concerning the Corporeity of the Soul; concerning

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* *Oſiand.* C. 4, 3, 10. Hiſt. Mag. 4, 3. Vita *Greg. Nazianz.*

† *Forb.* 13,3,3. *Cave's* Hiſt. 165.

the World being created at once, and was to endure 6000 Years; concerning Oaths being forbidden by Christians, and concerning some others; of which the Curious may read more in *Erasmus*'s Preface to *Irenæus*'s Works, *John Geiosius* and *Schultetus* *.

Potamius, a *Spaniard*, Bishop of *Lisbon*, was first a Catholick, afterwards went over to the *Arians*, *Anno* 357. He not only subscrib'd the *Ariminum Formula*, but also drew it up. Partly by Force, partly by Threatenings, he persuaded *Hosius*, worn out by Age, to joyn with the *Arian* Sect. But *Potamius* hastening for a *Præmium* for his Apostacy, being taken with a most grievous Torment † in his Tongue, died by the Way. Thus signally was he punish'd by Almighty God for his Blasphemous Wickedness.

About this time the *Ætian* Heresie flourish'd. *Leontius Spado* was the Heretical Master of *Ætius* the Heretick. *Ætius* made *Eunomius* one; from whom they were called *Eunomians* (as also *Anomeans*.) *Theophronius* was the Disciple of *Eunomius* ‡.

Leontius Spado was a *Phrygian*, a Man of very cunning and fraudulent Wit. At first he was a Follower of *Lucian* the Martyr: But afterwards fell off from the Catholick Religion, and turned *Arian*; had *Ætius* for his Disciple, to whom he perversely expounded the Prophets. *Leontius* was deposed from the Dignity of the Priesthood, because he castrated himself, that he might have the Young *Eustolium*, whom he only loved, without Suspicion ||. Afterwards he

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* *Osiand.* C. 4, 3, 18. *Cave's* Hist. 168. *Spond.* 1 Vol. 434.
† *Spond.* 1 Vol. 444.
‡ *Osiand.* C. 4. 3. 14. *Prat.* 10.
|| *Theod.* 2, 10. *Niceph.* 9, 5. *Soz.* 3. 20. Hist. Mag. 4. 11. *Forb.* 1, 2, 7.

was

was by the *Eusebians* (that they might have Associates of their Impiety) promoted to the Bishoprick of *Antioch*, expresly contrary to the Canons of the *Nicene* Council. In that very Church, of which the major Part were sincere Christians, *Leontius*, as much as he could, dissembled *Arianism*. And that Church did chant Glory to the Father, and to the Son, and to the Holy Ghost: But when the Priest favour'd the *Arian* Faction, they would sing Glory to the Father, by the Son, and in the Holy Ghost. *Leontius* would mutter at these Words; but with an audible Voice he would sing out *for ever and ever*. He was loaded with Honours and Dignities by the *Arians*, especially by those that were more blasphemous and wicked than others. He died an Old Man, after he had been Bishop Eight Years.

Aetius, born at *Antioch*, was first a Goldsmith, afterwards practis'd Physick. After his Travels returning to *Antioch*, was ordained a Deacon by *Leontius Spado*, the Bishop. The Heads of his Heresie were these; That the Son was a Creature, and every way unequal to the Father, of a different Substance; from hence he was deservedly called an Atheist. He began to be famous, or rather infamous, about the Year 359 *. Being accused by *Constantius*, as being engaged in the *Gallick* Conspiracy, was banish'd to *Pepusa*. Under *Julian* he accepted a Bishoprick (a fit Bishop for such an Emperor.) Under *Valens* he retired to his *Lesbian* Farm, where he was in danger of his Life, for concealing *Procopius* the Tyrant. Flying thence to *CS*, soon after died, about the Year 366. He was rash and scurrilous, impious and im-

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* *Osiand.* 4,3,14. *Soz.* 4, 3. *Epiph.* 3. Tom. 1. *Theod.* 2,28. Hist. Mag. 4. 11. *Ros* 206. *Cave's* Hist. 169. *Forb.* 1, 2, 7. *Prat.* 10. *Spond.* 1 Vol. 432.

modest

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Potamius, a *Spaniard*, Bishop of *Lisbon*, was first a Catholick, afterwards went over to the *Arians*, *Anno* 357. He not only subscrib'd the *Ariminum Formula*, but also drew it up. Partly by Force, partly by Threatenings, he persuaded *Hosius*, worn out by Age, to joyn with the *Arian* Sect. But *Potamius* hastening for a *Præmium* for his Apostacy, being taken with a most grievous Torment † in his Tongue, died by the Way. Thus signally was he punish'd by Almighty God for his Blasphemous Wickedness.

About this time the *Ætian* Heresie flourish'd. *Leontius Spado* was the Heretical Master of *Ætius* the Heretick. *Ætius* made *Eunomius* one; from whom they were called *Eunomians* (as also *Anomeans*.) *Theophronius* was the Disciple of *Eunomius* ‡.

Leontius Spado was a *Phrygian*, a Man of very cunning and fraudulent Wit. At first he was a Follower of *Lucian* the Martyr: But afterwards fell off from the Catholick Religion, and turned *Arian*; had *Ætius* for his Disciple, to whom he perversely expounded the Prophets. *Leontius* was deposed from the Dignity of the Priesthood, because he castrated himself, that he might have the Young *Eustolium*, whom he only loved, without Suspicion ||. Afterwards he

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* *Osiand.* C. 4, 3, 18. *Cave*'s Hist. 168. *Spond.* 1 Vol. 434.
† *Spond.* 1 Vol. 444.
‡ *Osiand.* C. 4. 3. 14. *Prat.* 10.
|| *Theod.* 2, 10. *Niceph.* 9, 5. *Soz.* 3. 20. Hist. Mag. 4. 11. *Forb.* 1, 2, 7.

was

was by the *Eusebians* (that they might have Associates of their Impiety) promoted to the Bishoprick of *Antioch*, expressly contrary to the Canons of the *Nicene* Council. In that very Church, of which the major Part were sincere Christians, *Leontius*, as much as he could, dissembled *Arianism*. And that Church did chant Glory to the Father, and to the Son, and to the Holy Ghost: But when the Priest favour'd the *Arian* Faction, they would sing Glory to the Father, by the Son, and in the Holy Ghost. *Leontius* would mutter at these Words; but with an audible Voice he would sing out *for ever and ever*. He was loaded with Honours and Dignities by the *Arians*, especially by those that were more blasphemous and wicked than others. He died an Old Man, after he had been Bishop Eight Years.

Ætius, born at *Antioch*, was first a Goldsmith, afterwards practis'd Physick. After his Travels returning to *Antioch*, was ordained a Deacon by *Leontius Spado*, the Bishop. The Heads of his Heresie were these; That the Son was a Creature, and every way unequal to the Father, of a different Substance; from hence he was deservedly called an Atheist. He began to be famous, or rather infamous, about the Year 359 *. Being accused by *Constantius*, as being engaged in the *Gallick* Conspiracy, was banish'd to *Pepusa*. Under *Julian* he accepted a Bishoprick (a fit Bishop for such an Emperor.) Under *Valens* he retired to his *Lesbian* Farm, where he was in danger of his Life, for concealing *Procopius* the Tyrant. Flying thence to *CS*, soon after died, about the Year 366. He was rash and scurrilous, impious and im-

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* *Osiand.* 4,3,14. *Soz.* 4, 3. *Epiph.* 3. Tom. 1. *Theod.* 2,28. Hist. Mag. 4. 11. *Ros* 206. *Cave's* Hist. 169. *Forb.* 1, 2, 7. *Prat.* 10. *Spond*, 1 Vol. 432.

modest

modeſt in his Behaviour, at publick Entertainments belching out blaſphemous Expreſſions againſt the Ever-bleſſed Trinity.

Eunomius, a *Cappadocean*, born at *Dacora* near Mount *Argos*, a Diſciple and Notary of *Ætius*, whoſe Eyes he cloſed, and from whom he had his Hereſie. Exceeding his Maſter by many Degrees, in Fame and Learning, was made Deacon by *Eudoxius* of *Antioch*. But when he was ſent by that Party, as Embaſſador to *Conſtantius*, in his Journey he was taken Captive and baniſh'd to *Midalum* in *Phrygia*. He was ordained Biſhop of *Cyzicum* by *Eudoxius* and *Maris*, from whence he was expelled by the Citizens. Under *Valens* he retired to his Country-Seat in *Chalcedon*; and ſo being Aſſiſtant with his Maſter in abſconding *Procopius*, was baniſht into *Mauritania*. Being revok'd by the Emperor, was afterwards baniſh'd by *Theodoſius the Great* to a Place near the *Danube*. Being put to flight by the Barbarians, he went to the *Cappadocean Cæſarea*. At length, at *Dacora*, the Place of his Nativity, he was permitted to live; where he died full of Years, about 394 *.

From the *Arian* Hereſie ſprang another Sect, call'd *Dulians* †; who were ſo ſtiled, becauſe they were ſo bold, by way of Contumely, to call the only begotten Son of God *Doulon*, that is, the *Servant* of the Father: For they referred not this Word *Servant* to the Son of Man, ſome time conſtituted in the

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* *Soz.* 4,5,25. *Theod.* 2,28. *Roſs* 206. Hiſt. Mag. 4. 11. *Sotrat.* 5,11. *Forb.* 1,2,7. *Prat.* 168. *Cave's* Hiſt. 169. *Prat.* 32. *Spond.* 1 Vol. 432.

† *Oſiand.* C 4 3,23. *Theod.* lib. 4. Hær. Fab. Hiſt. Mag. 4. 1. *Spond.* 1 Vol. 449.

Form

Form of a Servant; but to the Divinity of Chriſt. For thus they argued: Every Creature is the Servant to him that created it; But the Son of the Father is a Creature; *Ergo*. The *Minor* is moſt falſe and impious; the Concluſion therefore is null. But theſe *Dulians* were ſeparated from the *Arians*: For theſe moſt groſsly declared their Blaſphemies, which the Cruel *Arians* concealed in their Breaſts.

The Enemy of Chriſt was not contented with *Arianiſm*; but moreover produced a New Hereſie, in denying openly, groſly and pertinaciouſly the Divinity of the Holy Spirit *. Theſe were called *Macedonians*, *Semi-Arians*, *Pneumatomachians*; becauſe they impugned the Divinity of the Holy Ghoſt. Some, as St. *Hierom*, &c. place this Hereſie in the Year of Chriſt 245. But this ſignifies nothing: For oftentimes a Hereſie continues for ſome Years; and then ſleeps for a while, and afterwards is reſuſcitated. This Hereſie flouriſh'd moſt at *CS*, and had many Followers, noble and potent Men, and alſo of *Monks*. *Macedonius* † taught, That the Son was like the Father in all things, even to Subſtance; That he was of like Subſtance, but not of the ſame. Therefore for the Word *Homouſios* they uſed *Homoiouſios*, interpoſing the Letter *Iota*; which not only alter'd the Word, but groſly and horribly depraved the Meaning of it. Moreover, *Macedonius* taught, That the Holy Spirit was only a Creature, and nothing common with the Father and the Son; but was only their Servant and Miniſter, and ſomewhat more excellent than the Angels. The *Macedonian* Hereticks compelled all to their

* *Socrat.* 4 45. *Theod.* 2,6. *Soz.*6,4.

† Hiſt. Mag. 4 3. *Socrat.* 2,12. *Oſiand.* C.4,2,49. *Roſs* 205. *Prat.* 296. *Forb. Spond.* 1 Vol. 447.

Com-

Communion, gagging their Mouths, and putting the Sacrament of the Lord's Supper into them. They were willing to initiate Women and Children; and the Refusers they butcher'd with Scourges, Prisons and Tortures. They cut off the Breasts of some, and to others they applied to the same Parts red-hot Irons, and roasted Eggs. A Punishment so cruel, as to shock Human Nature. Yet these Hypocrites in their Conversation seemed laudable: For they had a Species of Honesty, and their Conversation was somewhat Monastick; their Speech elegant, and their Ingeny potent to persuade. In publick they had a shew of Gravity. Many of them ambitiously stiled themselves Bishops.

Amongst the *Macedonian* Hereticks, *Potentinus* is to be numbered; who, with his Followers, asserted, That the Holy Ghost was either the Father, or Son, or a Creature. Some of the *Macedonians* were called *Tropoci*. That they might oppose the Divinity of the Holy Ghost, they wonderfully perverted the Texts of the Holy Scripture. They asserted, That the Holy Spirit was an Angel, but of greater Power and Dignity than other Angels.

Marathon † at *CS*, was a great Promoter of this Heresie, and was the intimate Friend of *Macedonius*. He was first the Publick *Quæstor Militum*; and getting vast and immense Riches, he deserted that Business, and was made Deacon by *Macedonius*. He instituted Alms-Houses for the Poor, Monasteries for both Sexes, and Schools for Youth. A Man of Eloquence, and mighty to persuade.

† *Socrat.* 2,28. *Soz.* 4 10. Hist. Mag. 4, 11. *Oſiand.* 4, 3, 23. *Prat.* 313. *Spond* 1 Vol. 447.

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He help'd on, and promoted that Hereſie, not only by his Head, but alſo with his Purſe. He was at length made Biſhop of *Nicomedia* by *Macedonius*.

Amongſt the *Macedonians*, *Euſtathius*, Biſhop of *Sebaſtia*, in the Leſſer *Armenia*, is to be reckoned. He would have the Holy Ghoſt neither to be God, nor a Creature. Sometimes he joined himſelf to the *Homouſians*, and ſometimes he perſecuted them. He oftentimes alter'd his Confeſſion. This he always did, that he might retain his Epiſcopal Dignity, or recover it when loſt *, (A true Trimmer, and too many ſuch are in every Age.) He was of an admirable Wit, and potent to perſuade. He condemned Marriages. He refuſed to read Prayers in their Houſes who were married; but contemned married Presbyters as polluted. (A Doctrine of Devils, ſays St. *Paul*.) He faſted on the Lord's Day. (A Murderer of Chriſt, ſays St. *Ignatius*.) He held Eccleſiaſtical Meetings wherever he came, that they, that were averſe to the Church, might communicate at home. (A true Phanatick.) He pronounced, That Rich Men were excluded the Kingdom of Heaven. He damned thoſe that did eat Fleſh. He wore a Philoſophical Habit; and he commanded his Followers to pay him Adoration. He diſſolved Marriages, cauſing Women to leave their own Husbands; ſome of whom afterwards not continuing continent, fell into the heinous Sin of Adultery. Some Women, with the Pretext of Religion, he perſuaded to ſhave their Heads, and to go cloathed like Men. Upon this Man's Account the Gouncil of *Gangra* was ſummoned, and by it *Euſtathius* was depoſed †.

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* *Socrat.* 2. 40. *Baſ.* Ep. 74. Hiſt. Mag. 4. 11. *Oſiand.* 4. 3, 23. *Prat.* 175. *Spond.* 1 Vol. 447.

† Vide Council of *Gangra*. *Cave* H. 192.

Candidus, by Sect an *Arian*, ſays the moſt Learned *Cave*. I hitherto find nothing more of him; only he flouriſh'd about the Year 364. *Roſs* in his *View*, does not, as I remember, ſo much as mention him; neither *Oſiander* nor others, ſpeak one Word of him.

Ulphilas, or *Urphilas*, by Birth a *Goth*, deſcended from Chriſtian Parents. Learned Men differ about the Age he lived in. *Philoſtorgius* * the *Arian* places him in *Conſtantine the Great's* Time, that Paganiſm may have a more ſpecious Plea of Antiquity. But *Socrates* †, *Sozomen* ‡, and *Theodoret* ||, conſtantly refer him to the time of *Valens*. 'Tis very likely, what *Sozomen* ſays, to be done; That *Ulphilas* being ſent an Embaſſador to *Conſtantius*, was impudently preſent at a little Council in *CS*, in the Year 360. Yet he perſever'd in the Communion of the Catholicks. Upon his Second Embaſſy, he was ſeduced to the *Arian* Hereſie, by the Fraud of *Eudoxius* and *Acacius*, before recited. And this Hereſie he propagated amongſt his own Countrymen. Among them he was in ſo great Eſteem, that his Words (ſays *Theodoret*) were accounted Laws. He was the Firſt Inventer of *Gothick* Letters, and tranſlated the whole Sacred Volume into his own Language *.

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* *Philoſtorg.* 2, 6. *Spond.* 1 Vol. 457.
† *Soc.* 4. 35.
‡ *Sozom.* 6. 37.
|| *Theod.* 4. 39.
* Hiſt. Mag 4. 10. *Oſiand.* 4.3,6. *Cave's* Hiſt. 182.

About

About this time the *Jovian* Hereſie appeared; but was ſoon ſuppreſs'd. It took not its Name from that moſt pious and beſt of Princes; but from a certain Heretick, who from a Monk, was ordained Clerk; a Man of no Learning nor Eloquence. His Ravings were theſe: That all Sins were equal; That Man could not ſin, or be ſubverted to the Devil, if he was baptized with full Faith. This Heretick attributed more to his Baptiſm, than to theirs that differed from him. He thought, that the Virgin *Mary* by Child-bearing, loſt her Virginity. I cannot learn what time this mad-brain'd Heretick ended his Days. 'Tis only believed, this Hereſie flouriſhed at *Rome**.

Euzoius, an *Arian*, School-fellow of *Gregory Nazianzen*, was Biſhop of *Cæſarea Anno* 366, after *Acacius*; a Man Learned and Diligent. But under the Reign of *Theodoſius*, when the *Arian* Cauſe was in a wavering and declining State and Condition, was ejected out of his Biſhoprick about the Year 380 †.

Apollinaris, in the Year 369, called the Younger, a *Laodicean*, Son of *Apollinaris* the Presbyter, and Scholar to *Epiphanius* the Sophiſt. He taught Rhetorick, and was at firſt Reader of the Church of *Laodicea*, and at length Biſhop of that See‖. Some time he continued Catholick: And 'tis ſaid, that upon this Occaſion he diverted from the right Way: *George*, Biſhop of *Laodicea*, a Man of the *Arian* Faction, being angry with him, becauſe of his inti-

* *Auguſtine. Hierom.* Hiſt. Mag. 4,5. *Oſiand.* 4,3,31.
† *Cave's* Hiſt. 185. *Prat.* 177. *Spond.* 1 Vol. 387.
‖ *Oſiand.* 4,3,4. *Socrat.* 2, 26. *Sozom.* 6, 26. *Baſ.* Ep. 72, 137. *Roſs* 207.

mate Familiarity with the Famous *Athanasius*, from whom he was not willing to abstain: For which *George* thunder'd out his Excommunication against him; and would not, tho' often desired by *Apollinaris*, receive him again to Communion.

This Injury was highly resented by him; which made him fonder of a Sect, peculiar to himself; which occasioned great Trouble to the Church for some Ages. It is not manifest, what Year he began to disseminate his Heresie: But this is plain, his *Dogmata* were not new, and unheard of. This is the Sum of his Heresie that he dispersed among the Vulgar; That Christ's Human Nature descended from Heaven with him; That his Soul was Eternal with his Substance; tho' at first he denied that Christ had a Soul, but that the Deity of the only begotten Son supplied the Place of his Soul; That Christ was mortal, and did suffer in his own Divinity; That in the Three Days Death of his Body, the Divinity did also die, but at length was recalled from Death by the Bounty of his Father *. See more in *Gregory Nazianzen*'s Epistle to *Nectarius*, and his Two Epistles to *Cledonius*, and in the 51*st* and 52*d* Oration. *Apollinaris* was condemned in a Synod at *Rome*, held, says *Baronius*, *An* 373. says *Valesius*, 377.

You see, what fatal Consequences were the Effect of an unjust Censure; and what we are, when elated with Indignation and Envy; and how sad a Condition is frail Man in, when God withdraws his Grace, and when we are left to our selves. How necessary it is then to invoke God's Assistance, that he would be pleased to continue his Grace with us,

† *Cave* Hist. 202. *Forb.* 2, 1, 6. 5, 29, 27. 1, 2, 10. 1, 2, 11. *Prat.* 49. *Epiphan.* Hær. 77. *Damasc.* lib. de Hær. *Vinc. Lyr.*

and

and ſupport us, when under the Burthen of *unjuſt* Cenſures, when loaded with Afflictions, *Perſecutions*, and other Hardſhips, from licentious and wicked Men. Thou, O God moſt High; and Thou, Jeſus, the Great Mediator of Redemption, ſuffer us not to be tempted above what we are able; but ſhew us a Way to eſcape, *that we may be ſtedfaſt and immovable, always abounding in the Work of the Lord, foraſmuch as we know that our Labour is not in vain in the Lord*, as St. *Paul* * ſays.

'Tis to be noted, that *Apollinaris* flouriſhed in the Beginning of *Julian's* Reign, *Anno* 370. Without all Controverſie, he was a moſt Learned Perſon: And, ſays *Philoſtorgius*, he far excelled *Euſebius* of *Cæſarea*, and *Methodus* of *Tyre*. By this Sketch we learn, from whence (generally ſpeaking) Hereſies ariſe; and that chiefly they owe their Source and Original to Men of Learning, Men diſobliged and diſappointed in their Deſigns.

St. *Baſil* highly extols *Dianius* for a Man of Piety, great Endowments of Soul and Body, and for ſhining Vertues and amiable Morals †. This very Man in the latter part of his Life, was circumvented by the Craft and Cunning of the *Arians*. He confeſs'd that he ſubſcribed a certain Confeſſion, but not heartily. But he being admoniſhed, ſo explained his Mind, that he never in his Heart did depart from the *Nicene* Faith: And becauſe in his laſt Sickneſs he anxiouſly begg'd Pardon, he was received into Favour by *Baſil* and others. Being fortified by the *Viaticum* of the Lord's Supper, he piouſly ſlept in the Lord. He that ſtandeth, let him take heed leſt he fall. And let us reach forth our Hand to him that

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* 1 *Cor.* 15. ult.

† Ep. ad *Boſph. Oſiand.* 4,3,42.

riſes

riſes from his Fall; being mindful alſo that we are Frail Men.

Vitalis, a Presbyter of *Antioch*, a Man in great Eſteem and Veneration with the People, famous for his pious living and Morals; who ſeparating from *Meletius*, the Biſhop of *Antioch*, an Orthodox Man, and joining himſelf to *Apollinaris*, by the Reverence of his Converſation, drew into his Sect a great Number of Converts, and from him were called *Vitalians*, as *Sozomen* writes *.

One *Polemius*, taking Occaſion from the Writings of *Apollinaris*, aſſerts, That a Conſubſtantiation or Commixtion of the Divinity and Humanity, was made, as *Theodoret* ſays; from whence ſprang the Hereſie of the *Polemians* †.

The *Tropitæ*, ſays *Philaſtrius*, are thoſe that ſay, That the Word was converted into Fleſh, not underſtanding that St. *John* ſays, *The Word was made Fleſh, and dwelt among us* ‡. Not conſidering, that the Word was immutable and inconvertible; that is God the Son of God; but the Fleſh which he received for our Salvation, he aſſumed ||.

The Hereſie of the *Hupſiſtarians* (into which *Gregory Nazianzen*'s Father fell) was compounded of Heatheniſm and Judaiſm *. Theſe Hereticks declared, That they worſhipped One God, the only Creator of all Things; throwing off Idols, and Sa-

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* *Forb.* 1, 2, 1, 8. *Sozom.* 6.25. *Spond.* 1 Vol. 472.
† *Theod.* lib. 4. Hær. Fab. *Spond.* 1 Vol. 495.
‡ *John* 1.14.
|| *Forb.* 2,13,17.
* *Greg. Nazianz.* and *Greg. Nicen.* in the Funeral Oration on *Nazianzen*'s Father, Hiſt. Mag. 4.10, *Oſiand*, 4,3,43.

crifices,

criſices, and Circumciſions. Nevertheleſs they worſhipped Fire and Lamps, and had a ſuperſtitious Choice of Meats.

About the Year 370, the Hereſie of *Ærius* and *Syllabicans* took its riſe. *Ærius* was a very ambitious Perſon, who contended with *Euſtathius* for a Biſhoprick; which not obtaining, he bore a Grudge againſt *Euſtathius*, ſo that nothing could ſatisfie him *.

The *Aërians* held, That the Three Perſons in the Sacred Trinity were of diverſe Natures. Of the Father, they ſaid, from whom are all Things. Of the Son, by whom. Of the Holy Ghoſt, in which. Becauſe there was a Difference in the Syllables, there was a Difference of the Natures of the Father, Son and Holy Ghoſt: From whence they were called *Syllabicans*. But in truth, *Arianiſm* and *Macedoniaſm* lurked in this Hereſie. The *Aërians* alſo condemned Marriages, ſaying, they were not inſtituted of God. They preached Continency. They required of them that deſired to be of their Communion, to forſake their Properties, and throw up their Eſtates. They abominated ſuperſtitiouſly ſome Meats.

Aërius was the *Anteſignanus*, or Father of the *Presbyterians*, ſaying, That a Biſhop was not more excellent than a Presbyter; That Ordained Faſts were not to be obſerved †. They contended, that the Paſchal Feaſt was not to be celebrated. They ſinn'd againſt Charity: For when other Chriſtians faſted on the *Great* Week, lying on the Ground, watching and praying, they early in the Morning were feaſting, filling themſelves with Fleſh and Wine, and deri-

* *Epiph.* Hær. 75. *Baſ.* de Spiritu Sancto 2. Hiſt. Mag. 4. 11. *Oſiander* 4 3,47. *Prat.* 9.

† See *Heylin's* Hiſtory of the *Presbyterians*.

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ding others that uſed the aforeſaid Mortifications.

The Great *Epiphanius* had his *Nævi*, Spots, ſuch as theſe, That Chriſt was crucified in the 50th Year of his Age. He believed, that Angels aſſociated with the Daughters of Men; That no Man could tell what was the Image of God in our Firſt Parents; That Second Marriages of Prieſts were forbidden; That he too much admired the Celibacy of the Clergy. He was accuſed of the Hereſie of the *Anthropomorphites*, who attributed Human Members to God. But of this he purged himſelf to the intire Satisfaction of all good Men *.

Theodoret refers the Hereſie of the *Audeans* (whom St. *Auguſtine*, by tranſpoſing the Letters, calls *Vadeans*) to the Year 371 †. This *Audeus*, or, according to *Epiphanius* ‡, *Audius*, was by Nation a *Syrian*. He taught, That God had a Human Form, and Human Members; That he was not the Creator of Fire and Darkneſs. They would not pray together with other Chriſtians and Biſhops, ſcandalizing them, and calling them Rich Men. In which (ſays our Author) they were the Anabaptiſts of our Times ||.

Lucius, an *Arian*. The Place of his Birth is uncertain. By the Command of *Valens*, *Euſebius* was ejected, and *Lucius* by the *Arians* was made Biſhop of *Samoſata* by force of Arms; where he was hated

* *Soz.* 6. 32. *Aug.* ad *Quodvult*, Hiſt. Mag. 4. 10. *Soz.* 8. 14. *Oſiand.* 4,3,48.

† *Theod.* 4. 10.

‡ *Epiph.* Hær. 70.

|| Hiſt. Mag. 4. 5. *Oſiand.* 4,3,49. *Prat.* 74. *Forb.* 1,36,2. 1,30,3. 14.2,6. *Spond.* 1 Vol. 402.

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by all, and infamous for his many Villanies. Afterwards went to *Alexandria*, and got into the Place of *Peter*, who was caſt into Priſon; and being Biſhop, he with the *Arians* and Gentiles, raged with Fury againſt the Catholicks. Some of them fled, others were tortured with Iron Hooks, others ſcourged, others tormented with flaming Torches; as *Peter* Complains in his Epiſtle. *Peter* returning to *Alexandria*, *Lucius* was ejected by the offended People, and going on Ship-board, went to *CS*, in the Year 378; where, 'tis like, he accuſed the Catholicks to the Emperor: But *Valens*, a little after, was ſlain by the *Gothe*. *Lucius* was a Man of an unquiet and cruel Ingeny: And *Gregory Nazianzen*, in *Orat.* 23. gives him this Character: He, the ſecond Plague of *Egypt*; He, the Traytor of Truth; He, the Shepherd of Wolves; He, the Thief that climbs over the Fold; He, the ſecond *Arius*. A true Picture of an Enemy to Chriſt's Church; A Speculum to be viewed by all modern Hereticks and Perſecutors: And were they to get into the Saddle, which God avert, we ſhould ſoon, very ſoon, feel their Reſentments, and flaming Moderation *.

Priſcillinus, a *Spaniard*, deſcended from a Noble Family, abounded with Riches. Being ſeduced by *Mark*, an *Egyptian*, a Follower of the *Gnoſticks*, and *Manicheans*, began to propagate his new Hereſie, compounded of both, with ſome Additions of his own. From the *Gnoſticks*, he had his promiſcuous Luſts and Diſſolution of Wedlock: From the *Manicees*, he borrowed his Two Principles of all Things,

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* *Theod.* 4. 15, 22. *Soz.* 6. 5. *Socrat.* 4. 21. Hiſt. Mag. 11. *Oſiand.* 4. 3. 35. *Spond.* 1 Vol. 484.

and the Follies of Aſtrology, and fatal Neceſſity*. And the better to conceal his flagitious Actions, he taught, That lying and Perjury were lawful. His Notions of the Trinity, were the ſame of *Sabellius*; and he mingled many more prodigious Hereſies with his *Dogmata*, being as yet moſt addicted to Magick Arts. He pretended, both in Speech and Habit (like our modern Deiſts, the *Quakers*) to great Humility; and that going bare-leg, and faſting, ought to be obſerved on the Lord's Day. By this counterfeit Gravity of his Morals, and his Art of Flattery, he enticed many of Noble Quality, and of the Commonalty to his Society. Women by Troops, (out of a Deſire of Novelty and Licentiouſneſs) he drew to his Party. His Diſciples uſed to meet in the Caves and hollow Places of the Mountains, and other ſolitary Places. From the *Spaniſh* Biſhops, he drew to his Side, *Inſtantius* and *Salvian*, who were condemned by the Synod of *Syraguſa*, at the End of the Year 381. That they might ſtrengthen their Cauſe, they conſtituted *Priſcillian* (as yet a Layick) Biſhop of *Abila*. The Emperor *Gratian*, by the Intreaty of two Biſhops, *Idocius* and *Ithacus*, by his Edict, baniſhed Hereticks from Cities. *Inſtantius*, *Salvian* and *Priſcillian*, with their Followers, went to *Rome*, to clear themſelves before Pope *Damaſus*; but not being ſuffered to come into his Preſence, they went back to *Millain*, where they met with the like Treatment from the famous St. *Ambroſe*. But taking other Advice, they, by Bribery, contrived a Method to obtain the Emperor's Edict; by which he commanded, that they ſhould be reſtored to

* *Cave's* Hiſt. 230. *Hierom. Sulp. Aug.* Hiſt. Mag 45. *Oſiand.* 4, 3, 50. *Roſs.* 210. *Forb.* 1, 37, 9. *Prat.* 412. *Spond.* 1 Vol. 509.——

their

their Churches. Procuring this, (for *Salvian* was dead) *Inſtantius* and *Priſcillinus* went to *Spain*, and corrupting the Proconſul, prevailed that *Ithacus* ſhould be baniſhed, *Anno* 385. *Ithacus* got a hearing before *Maximus* the Tyrant, who cauſed *Priſcillian* to be beheaded at *Triers*, in the ſame Year. His Body was had in great Veneration in *Spain*, ſo that great Reſpect was had to his Memory; and it was accounted a great Part of Religion, to ſwear by his Name. *Sulpitius Severus*, gives him this Character, That he was bitter and acrimonious, unquiet, yet Eloquent; very learned, and moſt prompt in Jangling and Diſputation. By this we learn, That a Tyrant, an Invader, an Uſurper, (ſo *Maximus* was to his Maſter *Gratian*) Almighty God ſometimes makes uſe of to bring Hereticks to condign Puniſhment.

The furious and fanatick Sect of the *Libertines*, renewed the old Madneſs, of the *Valentinians*, *Florians*, and *Priſcillianiſts*; taking away the Difference betwixt Good and Evil, and living moſt wickedly, at their Will, without any Scruples, and aſſerting them to be the Works of God, and therefore not evil, and in it conſtituting Chriſtian Liberty; becauſe all Things were lawful to them without Exception. Againſt theſe, and their blaſphemous Madneſs, *John Calvin* Wrote, at the End of 3*d* Chapter of his *Inſtitutions* *.

Anno 374. lived *Epictetus*, Biſhop of *Corinth*; from whoſe Commentaries *Athanaſius* collected theſe Heretical Points, which he ſent to *Epictetus* to correct; That the Body Chriſt, begotten of *Mary*, was Conſubſtantial to the Divinity, God the Word, and Coeternal to the Father; but did not take its Riſe, from the

* *Forb.* 137. 11.

Virgin *Mary*, otherwiſe there would be a Quaternity in the Trinity; That the Word was changed into Fleſh, Bones Ribs, Nerves, and was truly changed into Body, and degenerated from his Nature; That God the Word, was made a Body in Fiction, not in Reality; That the Deity, which is Conſubſtantial to the Father, was circumciſed, and from perfect, became imperfect; That the Body which hung upon the Croſs, was not human Body; but was Wiſdom it ſelf, the Worker of all Things; That Chriſt had a Body, not from *Mary*; but from his own Nature; That the Body in the Deity of the Word, was Co-eternal, becauſe it was compounded of the Subſtance of Wiſdom. It is doubted, ſays he, if the Lord did not proceed from *Mary*, God from the Subſtance, and the Son of God from its Nature; but from the Body of the Seed of *David*, and from the Fleſh of *Mary*; That he that Suffered from the Fleſh, and was crucified, was not Chriſt, for his Fleſh was not capable of Death; but was of an immortal Condition; That the Word ſo deſcended on the Holy Man, as on ſome of the Prophets: Nevertheleſs, that the Word it ſelf, was not made Man from a Body taken from the Virgin *Mary*; but there was another Chriſt, another Son of God, which was the Son of God before *Mary*, and before the World; That there was another Son, another Word of God; That he that came from the Virgin, was not the ſame Chriſt, God and Lord*. This moſt confuſed Hereſie, which ſometimes contradicted it ſelf, was compounded, partly of *Apollinariſm*, of *Eutichianiſm*, and partly of *Neſtorianiſm*: For theſe two latter Hereſies, did not as yet openly appear; but their Seeds were only diſperſed.

* *Athan.* in Epiſt. ad *Epict.* Hiſt. Mag. 4. 11. *Oſiand.* 4, 5, 52.

But

But *Athanaſius* confuted theſe Errors. What became of *Epictetus*, I do not find.

Helvidius, a Diſciple of *Auxentius*, Biſhop of *Millain*, flouriſhed about the Year 382; was, it ſeems, a Prieſt, A Ruſtick, ſays St. *Hierom*, and very ignorant. He was over-buſie, and very pragmatical to get himſelf a Name, from his *Dogma*: Which was, That *Mary*, after the Nativity of our Lord, had Sons by *Joſeph*, who were called our Lord's Brethren; not conſidering, that among the *Jews*, it was uſual to ſtile Couſin-germans ſo, or elſe, were *Joſeph*'s Sons by another Wife *.

Matronianus, a Follower of *Priſcillian*, flouriſhed in the Year 385, and was with *Priſcillian*, at the Command of *Maximus*, beheaded at *Triers*. He was a learned Man, and an excellent Poet, ſays St. *Hierom* †. See *Priſcillian*.

Tiberianus, a *Spaniard*, of the Province of *Boetica*, and a Follower of *Priſcilian*'s Faction, about the Time that *Priſcillian* was beheaded. He was baniſht into the Iſland *Sylina*; but being tired with it, he changed his Purpoſe, and, as St. *Hierom* ſays, married a Virgin devoted to Chriſt, that is, a Nun ‡.

Tichonius, an *African*, took part with the *Donatiſts*, whom he ſharply defended in his Writings. He flouriſhed about the Year, 390. He aſſerted, That the Angels were Corporeal; and his Notions of the *Millennium* were not ſound ||.

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* *Aug. Hier. Epiſt. Cave*'s Hiſt. *Prat.* 75. 207. 152. *Spond.* 1 Vol. 511. *Gen.* Diſc. 32. Hiſt. Mag. 45. *Oſiand.* 4. 4, 17.

† See *Hammond*, *Cave*'s Hiſt. 282. *Hier.* de Scrip. 122.

‡ *Hier.* de Scrip. 123.

|| *Cave*'s Hiſt. 286. *Forb.* 2, 21, 23. *Spond.* 1 Vol. 541.

About this time, *Anno* 390, in *Arabia* aroſe a Sect and Hereſie chiefly promoted and defended by Women, and from them was called the *Collyridian* Hereſie. Theſe Women, on a pitch'd Day of the Year adorn'd a Chariot, or Coach, covering it with Linnen, under which Cakes (the *Greeks* called them *Collyridas*) were put; which they offered to the Virgin *Mary*. This Madneſs *Epiphanius* confutes, and proves, that no Invocation, or Sacrifices, ought to be offer'd to Men or Angels. What then ſhall we ſay to the Papiſts, that give ſuch Titles, and Offices, and Power to the Virgin *Mary*, which are compatible to Chriſt alone, our only Saviour *?

Milvius attributed ſuch Praiſes to Celibacy and Virginity, as to diſpraiſe the married Life. And becauſe he rejected the Writings of the Old Teſtament, *Athanaſius* refuted his Folly, alledging our Saviour's Preſence at the Marriage in *Cana* of *Galilee* †.

Patricians were ſo called from *Patricius*, who was at *Rome*. They alſo aſſerted, That the Subſtance of Human Fleſh was not created by God, but by the Devil. They allowed Circumciſion ‡.

Some think, the *Symmachian* Hereſie came from the *Patricians*. Theſe (as if they were *Jews*) did obſerve the Law in Ceremonies, and Jewiſh Feſtivals, and ſuch like Things; and yet they boaſted they were Chriſtians. They believed, that Chriſt was

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* *Epiph.* Hiſt Mag. C. 4. 45. *Oſiand.* 4, 4, 17. *Roſs* 213. *Forb.* 7,2,20. 4,8,4. *Prat.* 133. *Spond.* 1 Vol. 495.

† *Athan.* againſt Hær. Hiſt. Mag. 4 5. *Oſiand.* 4, 4, 17. *Cave's* Hiſt. 236.

‡ Hiſt. Mag. 5, 5. *Oſiand.* 5, 1, 29. *Roſs* 208.

only

only Man, and not God. They appointed that Vices and Carnal Concupiſcences were to be embrac'd. They deny'd a Future Judgment †.

In our Relation of the Hiſtory of Hereſie, I did not think it proper to omit any Perſon, tho' never ſo great, never ſo illuſtrious afterwards in the Chriſtian Church: And this was the Caſe of St. *Auguſtine*, that Great Light of the *African* Church.

In his Younger Days he was a thorough-pac'd *Manichean*, born at *Taguſta*, a City of *Numidia*, *Anno* 355, and was none of the beſt for Morals. See his Life before his Works, wrote by *Poſſidonius*. But he was like another *Paul*, a choſen Veſſel. His dear Mother *Monica*, a moſt vertuous Woman, with her Tears and Prayers prevailed ſo far, that he became an illuſtrious Convert to the Chriſtian Faith ‖. He withdrew to *Millain*; and by St. *Ambroſe*'s Sermons began to revoke the *Manichean* Hereſie. *Monica*, for the Salvation of her Son's Soul, undertakes a Voyage thither; where a certain Biſhop obſerving her Groans and Tears, being ſomewhat angry, thus accoſted her; *Be gone, and be eaſie: For it is not poſſible that a Son of ſuch a Flood of Tears ſhould periſh.* St. *Auguſtine* walking ſolitarily in a Garden, and pouring out his Soul to God in Prayer, heard a Voice, as of a little Child, thus ſpeaking; *Tolle, lege; tolle, lege; Take up, and read; take up, and read.* And falling, as Providence had order'd it, on a Place of St. *Paul* ‡, *Let us walk honeſtly in the Day, not in Chambering and Wantonneſs; not in Rioting and Drunkenneſs*, &c. Being at this aſtoniſhed, became immediately a Chri-

† *Prat.* 386. *Cave's* Hiſt. 236, *Prat.* 463. *Spond.* 1 Vol. 242.
‖ *Aug.* in Lib. Conf, *Poſſid.* in Vita *Aug.* Hiſt. Mag. 4, 10. *Oſiand.* 4,4,23. *Cave's* Hiſt. 242, *Spond.* 1 Vol. 499.
‡ *Rom.* 13. 13.

ſtian,

ſtian, and was baptized after the Expiration of his Catechumenſhip, by St. *Ambroſe*, *Anno* 388. And in the Year 392, was conſecrated Biſhop of *Hyppo*. St. *Auguſtine* wrote againſt the *Manicheans*, *Donatiſts*, *Circumcellians*, *Pelagians* and many other Hereticks. When the City of *Hyppo* was beſieged by the *Vandals*, he prayed to God that he might die before the Deſtruction of that City; and his Requeſt was heard; for in the Third Month of the Siege he reſigned up his Soul to God that gave it. In his *Refectorium* or Place of Eating, he order'd this Inſcription to be obſerved by all his Viſitors:

Quiſquis amat dictis, abſentum rodere vitam,
Hanc menſam indignam noverit eſſe ſibi.

Thus;

Whoever ſlanders, come not here;
He is unworthy of my Cheer.

Had this admirable Advice been taken and practiſed in all Ages of the Chriſtian Church, eſpecially in our own; we had never felt the ill Conſequences of the Sin of Detraction. Since therefore 'tis ſo common, and the Uſe of it ſo frequent at the Table of almoſt every one, I cannot do better than expoſe the Sinfulneſs of it; and that I will do in the Words of the Learned † Author of the *Government of the Tongue*. "This Sin of Detraction, as 'tis one of the higheſt "Sins, ſo in general, 'tis certainly one of the moſt "common, and by being ſo, becomes inſenſible. "This Vice (above all others) ſeems to have main-"tained, not only its Empire, but its Reputation "too. Men are not yet convinc'd heartily, that "it is a Sin; or if any, not of ſo deep a Dye. "They have, if not falſe, yet imperfect Notions of

† *Government of the Tongue*, Sect. 4. p. 39.

" it; and by not knowing how far its Circle reach-
" es, do often, like young Conjurers, ſtep beyond
" the Limits of their Safety.—— Indeed, there is
" ſuch a Train of Miſchiefs uſually following this
" Sin, that 'tis ſcarce poſſible to make a full Eſti-
" mate of its Malignity. 'Tis one of the great
" Incendiaries which diſturbs the Peace of the
" World; and has a great Share in moſt part of its
" Quarrels: For could we examine all the Feuds
" which harraſs Perſons, and Families, and ſome-
" times Nations too; we ſhould find the greateſt
" part take their Riſe from injurious and reproach-
" ful Words; and that for one which is commenc'd
" upon the Intuition of any real conſiderable In-
" tereſt, there are many, which owe their Be-
" ing to this Licentiouſneſs of the Tongue.

For more Satisfaction (if this Sketch won't do it) on this Point, I refer the Reader to that moſt Excellent Tract.

FINIS.

These following wrote by the same Author.

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2. Plain Dealing against *Bisset*.
3. Animadversions, 2*d* Part, against *Calamy*.
4. Presbyterian Loyalty, against *Palmer*, 1*st* Part.
5. ——— 2*d* Part.
6. The Case of Non-Residency.
7. The Reasonableness of obliging the Clergy to Residency.
8. The Appeal of the Clergy to the Bishops, 1*st* Part.
9. ——— 2*d* Part.
10. The Church of *England*'s Complaint.
11. The Case of House-Baptism.
12. The wou'd be Bishop.
13. This is the Time.
14. Non-Residency of the Clergy against Reason, *&c.*
15. The Regular Clergy's sole Right to administer Baptism.
16. *English* Protestant Dissenters not under Persecution.
17. The New-Years-Gift against the *Muggletonians*.

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An

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THE *Author deſigns (if he has Encouragement) to go thro' the ſeveral Centuries, as promiſed in the Title-Page. He has ſent this before as a* Specimen. *He believes it may be of Service to thoſe that have not a Conveniency of conſulting Authors. He begs the favour of the Reader not to cenſure him for his pompous Margent. He aſſures him, 'twas not done out of a vain-glorious Deſign to ſhew his Reading; but only to ſet before him that Cloud of Witneſſes; that if he cannot come at all, yet he may meet with ſome of the Authors. It may be, the Author may be blamed, that the inſipid Writer* Roſs *is quoted. To this he only replies, that ſince that Work is in many Hands, whoever peruſes it, may ſee the Integrity and Veracity of the Author. The Reader may be aſſured, that he has been very faithful in his Collections, and has ſpared no Man, tho' he was a Primitive Father, if he found him tripping: Nay,* Lactantius, Epiphanius, Origen, *St.* Auguſtine *and others, have been cenſured by him for their* Nævi, *he is loth to call them* Hereſies. *And the Reader may ſee, when the whole is publiſh'd, that all our preſent Hereſies are ſo far from* Originals, *that they are only Copies of the Ancient Hereticks. In this* Specimen *the Author has preſented to the World what he has met with in relation to Hereſie, down to the End of the Fourth Century. In this, you have a ſhort View of the Ten Perſecutions, with various Eccleſiaſtical Matters. If the World gives this and the other remaining Parts a favourable Reception, he'll publiſh a general Preface (already written) to give an Account of the Whole. If, Reader, it does thee good, give God the Glory. And the Author deſires, that you'll put up your Petitions to the Throne of Grace to preſerve him and all others from the Infection of Hereſie.*

An Advertisement.

A N

HISTORICAL ACCOUNT

Of the Rise and Growth of

HERESIE

IN THE

Christian Church,

To the Sixteenth Century and farther. With the Names of the Hereticks; the Time when they flouriſh'd, when dy'd.

To which is Added, an

APPENDIX,

In which the COUNCILS General, National and Provincial, which defended the Catholick Faith, are inſerted.

Hold faſt the Form of ſound Words.—— 2 Tim. 1. 17.
For there muſt be Hereſies amongſt you, that they which are approved, may be made manifeſt amongſt you, 1 Cor. 11. 19.
Let us hold faſt the Profeſſion of our Faith without wavering; for he is faithful that promiſeth, Heb. 10. 23.

PART II.

By *J. SHARPE*, A. M.

LONDON,

Printed for *R. Wilkin*, at the *King's Head* in St. *Paul's* Church-Yard, and *G. Strahan*, at the *Golden Ball* near the *Royal Exchange*. 1718.

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HERESIE, &c.

A VIEW of the Neſtorian *AGE.*

Arcadius, a Man given to Sloth and Luxury, reigned in the Eaſt. In his time the Catholick Church had great Trouble.

To him ſucceeded *Theodoſius Junior*, one famous for Piety and Humanity, a great Patron of the Learned, and he himſelf a hard Student. In his Reign the *Codex Theodoſianus* was compoſed, in which all the Eccleſiaſtical Conſtitutions from *Conſtantine the Great* to him, were collected. In this flouriſhing Reign of *Theodoſius* the Church had ſeveral ſorts of Diſturbers of its Peace. As, firſt, the *Donatiſts*, who a whole Age from *Dioclefian*, rent the Catholick Church with a moſt direful and grievous Schiſm. 2*dly*, *Pelagius* and his Followers, who denied Original Sin and Free-will. Theſe were conquer'd and put to flight by diverſe Synods, as alſo by the Fathers, *Auguſtine*, *Hierom*, *Proſper*, not to mention o-

thers. 3*dly*, *Neſtorius*; who taught, That there were Two Perſons in Chriſt, and that *Mary* was not (*Theotokos*) the Mother of God. 4*thly*, *Eutiches*, acknowledging One Nature in Chriſt, after the Incarnation, the Divine Nature ſwallowing up the Humane; and this was condemned in the Council of *Chalcedon*. However, the Synod of *Epheſus*, *Anno* 448, with an Armed Power, and forc'd Subſcriptions, abſolved *Eutiches*.

Severus Sulpitius, a *Frenchman*, flouriſh'd about the Year of Chriſt 401. a terſe and polite Writer; but in his old Age was deceived by *Pelagius*, and afterwards repented of his Error. In his *Dialogues* he diſcovers himſelf to be a Millenary. St. *Hierom* in his 106*th* Epiſtle remembers him amongſt the principal Propugnators of that Tenet *.

Pelagius, a *Britton*, a Man of a ſharp Wit, and endued with Knowledge of better Learning, famous for Sanctimony of Life, and Integrity of Morals. By the Fame of his Doctrine, and Speciouſneſs of Piety he collected many Diſciples. He was a Monk, and Abbat of a large Monaſtery; but was afterwards baniſh'd by his own People; at laſt he became a Scholar at *Cambridge*. He was full of the *Dogmata* (Opinions) of *Origen*; and about the Year 405, he began to ſpread his venomous Doctrine: The Sum of his Hereſie was this, *viz.* He eradicated Original Sin, teaching that *Adam*'s Sin was not to be imputed to his Offspring †; on the contrary, That every one was born with the ſame Perfection

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* *Cave*'s Hiſt. 284. *Spond.* 1 Vol. 570. *Genaſ.* in Vit. Sc. *Oſiand* 5. 1,4.

† *Spond.* 1 Vol. 579. 596. Hiſt. Mag. 5.11. *Oſiand.* 5. 1,31. *Roſs* 215. *Cave*'s Hiſt. 292. *Forbeſ.* Inſt. 8,1,2. 8,3,1. 8,1,1. *Pratiol.* 395.

of

of Will that *Adam* was; That Temporal Death did not proceed from the Fall of *Adam*, but from the Neceſſity of Nature; and laſtly, That Baptiſm was not a Remedy for Original Sin. He did not always think or ſpeak the ſame concerning Grace. He attributed all chiefly to Nature. *Pelagius* was ſummoned before the Council of *Dioſpolis*; where fearing an Eccleſiaſtical Cenſure, he condemned his *Dogmata*; but ſoon after returned to his Vomit. *Anno* 418, he he was condemned by the Councils of *Carthage* and *Milevis*, as alſo by Pope *Innocent*. His Hereſie was condemned by Pope *Zozimus*, Pope *Boniface* I. and by the General Council of *Epheſus*, *Anno* 431. It was alſo condemn'd by *Sixtus* III. *Leo* I. and *Gelaſius*. Being thus convicted by the Catholicks, he changed his Name, but not his Sentiments: For by Grace he underſtood the Power of God, created by Nature, *viz.* the Rational Will. He aſſerted, That the* Grace of Chriſt was nothing elſe but his Doctrine and Example; and that all the Offices of Vertue, and beginnings of Repentance and Converſion to God, may be accompliſh'd by us, without any particular Divine Aſſiſtance; but if Divine Grace be admitted, it muſt be reckoned only *inter utilia*, *among things profitable*; not *neceſſaria*, *things neceſſary*. He ſo far extended Free-Will, That Man might live without Sin, and perform every Point and *Iota* of the Law of God; That Men ſhould be juſtified, not from the Benefit of Divine Grace, but from the Merits of his own Works. He taught alſo, That Oaths were altogether unlawful (as our modern Deiſts the Quakers do;) and that Rich Men are excluded from the Hope of Eternal Happineſs *. Juſt

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* *Spond.* 1 Vol. 603. *Forb.* 8,1.2. 8,1,9. 8,1.10. *Wall's* Hiſt. of Infant-Baptiſm, Cap. 19. Part 1. *Aug. Ep.* 90. 1,2,3, 4. *Hieron.* lib. 3. *Aug.* de Pec. Orig. C. 9,10,11,12. *Aug.* Ep. 105. 6,7.

the

the Reverſe of * *K*—— in his infamous Sermon at the Funeral of a certain D——.

What became of this Heretick, after his Proſcription by *Honorius* the Emperor †, I cannot find.

Cælestius, an *Iriſhman*, one deſcended from a Noble Family, flouriſh'd about the Year 407. He was an Auditor of *Pelagius*, and from him he imbibed throughly the *Fæces* (Dregs) of this wicked Hereſie. *Anno* 408, or 409, he accompany'd *Pelagius* into *Sicily*, and the next Year into *Africa*; and leaving that Country, he haſtned into the Eaſt, and propagated the Poyſon of *Pelagius* ſtrenuouſly; and by the Fame of his Learning and Piety, he obtain'd the Good Graces of many of the Clergy; ſo that he deſired of them the Dignity of the Prieſthood. But in the Year 412, he is accuſed by *Paulinus*, St. *Ambroſe's* Deacon, of Hereſie to *Antonius* Biſhop of *Carthage*. A Synod was called; and he refuſing to condemn the *Dogmata* (Opinions) of *Pelagius*, was put under the heavy and tremendous Cenſure of *Excommunication*.

Upon this, he immediately appeals to the Biſhop of *Rome*; and leaving *Africa*, he goes to *Epheſus*; where, by his veteran Arts, and ill Practices he obtained the Prieſthood: And from thence, as from a Fortreſs, he ſpread his Hereſie through *Aſia*, *Rhodes*, and the neighbouring Iſlands, both far and wide. He had ſo much Succeſs, thro' his indefatigable Labour and Diligence, that from him thoſe Hereticks had the Appellation of *Cæleſtianiſts*; and he afterwards, as the ‡ Prince of that Sect, always joyned

* See the Sermon.

† *Spond.* 1 Vol. 598. 608 609.

‡ *Cave's* Hiſt. 295. *Aug.* Lib. 2. de Gratia. —Ep. 89. Hiſt. Mag. 5. 11. *Oſiand.* 5,1,31.

with

with *Pelagius*. In the Year 416 he went to *CS. and his Helliſh Pravity being detected, he was deruded by *Atticus* the Patriarch. Going ſtreight to *Rome*, he obtained the Favour of Pope *Zozimus*; ſo that he, writing to the *African* Biſhops, gave him a high Character; and that Pope demanded, that the Sentence of Excommunication pronounc'd againſt him *Anno* 412, might be taken into maturer Deliberation. But the following Pope *Boniface* I. being fully inſtructed in that Affair by the *African* Biſhops, *Cæleſtius* was by him condemned in a *Roman* Synod. About the ſame time, *Honorius* the Emperor baniſh'd him from that City, and all the Weſtern Empire: But ſtaying ſtill at *Rome*, through the Negligence of the Prefect (or Governour) another Edict was publiſh'd; upon which *Cæleſtius* flying, lay hid, and abſconded in the Eaſt, ſometimes with *Theodorus* at *Mopſa*, and ſometimes with *Siſinnius* and *Neſtorius*, Biſhops of *CS.* propagating to the utmoſt of his Power, the Pelagian Hereſie.

In the Year 429, *Marius Mercator* offered a *Commonitorium* (or Letter) to *Theodoſius* the Emperor. By his Command *Cæleſtius* was baniſh'd from that City, and the Year following was condemned in a Synod at *Rome* by Pope *Cæleſtine*.

In the Year 431, the ſame *Mercator* preſented another *Commonitorium* to the *Epheſine* Synod; and by the Sentence of 257 Biſhops, was anathematized. I can find no more Mention of him by the Ancients.

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* *CS.* ſtands for *Conſtantinople*.

About

About this time, 402, the Hereſie of the *Anthropomorphites* did reſtive. Some *Egyptian* Monks ſharply defended it, contending that God was Corporeal, and had Eyes, Face, Ears, Hands and Feet; becauſe the Scripture attributes ſuch Members to God. But when they knew, that *Theophilus*, Biſhop of *Antioch* did oppoſe this monſtrous Opinion, they, as mov'd by Fury, threatned the Death of him, unleſs he approv'd their Opinion, and condemn'd the Writings of *Origen*, who aſſerts, that God is Incorporeal. *Theophilus*, a Man cunning and malicious, flatters the Monks, and promiſes to do as they would have him. But afterwards, by his Lies and Calumnies, (he makes ſuch a Difference amongſt thoſe Monks, that they bitterly perſecuted one another; and Fights and Conflicts ſprang up among them: For the major Part of the *Anthropomorphites* obſtinately defended the Hereſie againſt the other Part. Theſe Hereticks went alſo by the Name of VADIANI, or AUDEANI, from AUDEUS the Hereſiarch *.

ATIANUS, by Country a *Campanian*, and an Amanuenſis of *Pelagius*; a moſt violent Propugnator and Defender of his Hereſie. He flouriſh'd in the Year 415, and was preſent at the Synod of *Dioſpolis*, where with the utmoſt Diligence and Study, he defended the Cauſe of *Pelagius* (of whom before.) What became of him afterwards, is not known; and 'tis as uncertain where he ended his Days †.

* *Soc.* 6.7. *Soz.* 8,11,12. Hiſt. Mag. 5. Pag. 568. *Spond.* 1 Vol. 402. *Oſiand.* 5,1,9. *Forb.* 1,34,4. 7,9,14. 1,36,1. *Prat.* 44. *Epiph.* Hær. 70. *Aug.* Hær. 50. *Prat.* 491.

† See his Life.

JULIAN

JULIAN, born in *Apulia* (whoſe Father was Biſhop of *Capua*) *Anno* 386. For his Maſters in Theology, he had *Pelagius* at *Rome*, and *Theodorus* Biſhop of *Mopſua*. He was, ſays *Mercator*, made Biſhop of *Ecla*, ſituated between *Campania* and *Apulia*. About the Year 414, he was ejected from his See for Pelagianiſm. In the Year 420, he went into the Eaſt, and the Year following was expelled from *CS.* and a long while lurk'd in *Cilicia* with *Theodore* of *Mopſua*, where he gave up himſelf with all his Power to defend his Hereſie. In the Year 423, he was condemned by a Synod of *Cilician* Biſhops, *Theodorus* himſelf, in ſhew at leaſt, conſenting to his Condemnation. In the Year 424, Pope *Boniface* being dead, he returned from the Eaſt to the Weſt, being pufft up with vain Hopes of recovering his See. In the Year 426, he was ejected *Italy*, returning again to *CS.* and by the Intervention of *Neſtorius*, *Anno* 428, now in the See of *CS.* hoped by his Means to recover his Biſhoprick. *Anno* 429, *Mercator* offered a *Commonitorium* to *Theodoſius* the Emperor, when *Julius* was again expell'd the City, and in the following Year was condemned by Pope *Cæleſtine*, in a *Roman* Synod; as alſo in the *Oecumenical* Synod of *Epheſus* in the Year 431. *Anno* 439, he pretended to renounce his Errors, making Intereſt with Pope *Xiſtus* to recover his See at *Ecla*; but loſt his Labour, and died (ſay ſome) in the following Year *.

He was a bold Man, of a ſharp Wit, Learned both in the *Greek* and *Latin* Tongues; had a great Inſight in the Holy Scriptures, wonderfully excelling in Eloquence and Rhetorick, ſo that he was

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* *Proſper, Aug.* Hiſt. Mag. 5. 11. *Oſiand.* 5,1,31. *Forb.* 8, 1,4. *Prat.* 244. *Cave's* Hiſt. 408.

ſtil'd the *Roman Demoſthenes*. He was famous for his Piety, and his Charity towards the Poor; ſo that in time of Famine and Drought, he ſold all his Eſtate to relieve them; by which ſpecious Pretence he enſnared many. So crafty are Hereticks to gain Converts. And 'tis very obſervable, that moſt of the Ancient and Modern Hereticks were very abſtemious in their Eating and Drinking; yet have been branded and ſtigmatiz'd for Hereticks in this World, and will, (if they prevent it not by a ſerious Repentance, and a true Catholick Faith) be condemned at the General Audit, when our Lord Jeſus Chriſt, the Supreme Judge, will paſs that irrevocable Sentence on them, as well as on the Devils, *Go, ye Curſed, into everlaſting Flames, prepared* firſt *for Devils*, then for wicked Hereticks, Schiſmaticks, and all other immoral and unrepenting Sinners.

About this time the horrid *Manichean* Sect was not fully extirpated; of which I have already given ſome Account in the Life of *Manes*. It did not only revive, but in Proceſs of Time, did produce more venomous Fruits and Flowers.

I ſhall now at large recite their moſt atrocious Errors and Blaſphemies, which they vomited out in the time of St. *Auguſtine*, who wrote largely and ſtrenuouſly againſt them; although my Mind abhors a Commemoration of ſuch horrible Blaſphemies *.

They rejected ſome of the Books of the Old and New Teſtament; but aſſerted, that what was revealed in the Writings of the Old and New Teſtament by the Paraclet (by whom they meant *Manes*) ſhould be received. They entertained horrible Notions of God; That he had a corruptible Subſtance, *&c.*

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* *Aug.* in many Tracts againſt the *Manichæans*. Hiſt. Mag. 5. 5. *Oſiand.* 5,1,35. *Forb.* 4,5,7,12. 4,8,2. 11,12,44.

Horreſco

Horreſco referens. They aſſerted, That there were Two Natures in the World (as before) one Good, the other Evil. Some (as *Fauſtus*) taught, There were many Gods, among which, Twelve Great Ones, *&c.* They ſaid, That the Father did inhabit in ſome ſecret Light; That the Power of the Son was in the Sun; That Wiſdom had its Place in the Moon; That the Holy Spirit liv'd in the Air; That we muſt call Chriſt the Son of Man; That he was not the Son of a Virgin, but of a Woman; That he had no mortal Body, and therefore did not ſuffer. Some of them granted, that he ſuffered, and was compelled by Neceſſity, nor could it be done otherwiſe. Others aſſerted (O the Fury of Satan) That Chriſt was daily born, ſuffered, and died; and alſo, That he was in Gourds, Leeks and other things; That Chriſt was curſed by *Moſes, &c.* I cannot tranſcribe any more of their Blaſphemous Tenets: But if the Reader is not nauſeated already, I ſhall refer him to the Quotations; where he will find ſuch monſtrous Aſſertions, as are more than enough to offend the Ears of Chriſtians.

The *Sabellian* Hereſie (of which before in *Sabellius*) was not yet, *Anno* 419, extinguiſh'd, which confounded the Three Perſons in the Sacred Trinity *, thinking they were only Three Names, *viz.* of the Father, Son and Holy Ghoſt.

They taught, That the Father ſuffered; from hence they were called *Patripaſſians.* The Bleſſed St. *Auguſtine* in his Writings, confuted theſe Hereticks. But as Tares often repullulate; ſo Hereſie, which ſeems extirpated, ſometimes encreaſes. Wherefore Paſtors of the Church, the Clergy, ſhould be al-

* *Philaſ. Aug.* 26. de Trinit. & Lib. de 5 Hær. Hiſt. Mag. 55. *Oſiand.* 5.1,37.

ways on the watch. A good Saying, and true, of this Author, and highly neceſſary at this time to be put in practice; When the Devil by his Agents is ſo buſie to ſpread their Arian, Socinian and Deiſtical Notions, that deſtroy and eradicate the Divinity of Chriſt; not only ſo, but alſo endeavour the Deſtruction of all Revealed Religion; 'tis time to exert their Paſtoral Power, and to thunder out their Excommunications, leſt otherwiſe God ſhould remove our Golden Candleſticks, and tranſmit the Light of the Goſpel to other Parts of the World that deſerve it better than we. The *Aſian* and *African* Churches are laſting Monuments of God's Anger to a diſobedient Generation; and their diſmal Fate ought to be our Monitors: For we are not better (I wiſh to God we were as good) than they.

The Divine *Herbert* *, in his *Church Militant*, has theſe remarkable Words:

Religion ſtands on Tip-toe in our Land,
Ready to paſs to the American *Strand;*
Where Height of Malice, and prodigious Luſts,
Impudent Sinning, Witchcrafts and Diſtruſts,
The Marks of future Bane, ſhall fill our Cup
Unto the Brim, and make the Meaſure up.
When Sein *ſhall ſwallow* Tiber; *and the* Thames,
By letting in them both, pollutes her Streams:
When Italy *of us ſhall have her Will,*
And all our Calendar of Sins fulfil;
Whereby one may foretel what Sins next Year
Shall both in France *and* England *domineer:*
Then ſhall Religion to America *flie;*
They have the Times of Goſpel, ev'n as we.

* Herbert, p. 190.

At

At this time one *Conſtantius* at *Rome*, for aſſerting the Grace of God, in oppoſition to the Pelagian Hereticks, was ſlain by that Faction: For Fanatical Men, agitated by the Devil, do not only corrupt the Heavenly Doctrine, but alſo deſtroy the Lives of Pious and Learned Men. I could (were the Digreſſion proper) preſent ſuch a Scene of Cruelty that Hereticks acted on the Orthodox in ſeveral Ages, eſpecially in the Fourth Century, that would make thee, Reader, tremble: But at preſent I ſhall deſiſt.

Anno 423, the Arian Hereſie was not quite extinct; but, as acquiring Strength, ſent many Souls to Hell: For the Arians (who for 20 Years had Differences amongſt themſelves) were now reconciled one to another. And *Africa* was full of Arians, raging furiouſly againſt the Catholicks: From hence it happen'd, that they (eſpecially MAXIMINUS and FELICIANUS, two Arian Biſhops) found much Work for St. *Auguſtine*. Arianiſm alſo penetrated to the *Scythians* *. And the Arian Biſhops of the *Vandals* grievouſly afflicted the Churches of Chriſt. Altho' all the Arians with one Conſent denied the True and Eternal Divinity of the Son of God; nevertheleſs in Proceſs of Time they added new Errors to the former, or more clearly explained them. The *Dogmata* of the Arians that perplex'd the Church of Chriſt, were theſe; That there was One God, whom the Son and Holy Ghoſt adore; That the Son of God was born, degenerate; That the Holy Ghoſt was degenerate, *viz.* thinking that neither Son nor Holy Ghoſt was Conſubſtantial with the

* *Theod.* 5. 10. *Aug.* cont. *Max.* Hiſt. Mag. 5. 5. *Oſiand.* 5. 42. See the Life of *Arius* in the Hiſt. Acc.

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Father; That the Holy Ghoſt ſanctified Men, and that he was not God himſelf; That the Son by the Will of God, and Command of the Father, by his own Power and Virtue did create Heavenly and Earthly, Viſible and Inviſible Bodies and Spirits from nothing; nevertheleſs was not True God, nor One with the Father, except by reaſon of Will; That Chriſt did always continue in the Form of a Servant; That between the Father, Son and Holy Ghoſt, the Arians conſtituted ſuch Degrees, that they taught, he was begotten by the Father, that the Holy Spirit was made by the Son; the Son declares the Father, the Holy Spirit the Son; the Son is Witneſs of the Father, the Holy Spirit of the Son; the Son is ſent by the Father, the Spirit by the Son; the Son is Miniſter of the Father, the Holy Ghoſt of the Son; the Son is commanded of the Father, the Holy Ghoſt of the Son; the Son is ſubject to the Father, the Holy Ghoſt to the Son, &c. Theſe Degrees in the ſacred Trinity the holy Volumes teach not; but Satan brings them from Hell to diſturb the Church of Chriſt. This Propagation of Arianiſm in this Age (when the Arian Hereſie was ſolemnly condemned Two Hundred Years before in the Council of *Nice*, and is now revived by Mr. *Whiſton* and his Followers) admoniſhes us, that we ſhould not be ſecure in Hereſies and Errors confuted and condemned: For they eaſily (like invenom'd Tares) repullulate and revive, to the great Detriment of the Members of the Catholick Church.

At the ſame time in *Africa* ſprang up VINCENTIUS VICTOR, the Aſſerter of a New Hereſie, *viz.* That Souls were not created of Nothing; but were of the Divine Subſtance. This Man was formerly a Donatiſt, or rather a Rogatiſt; but afterwards he diſſembled the Catholick, and yet continued a Ro-

gatiſt

gatiſt. He wrote Two Books againſt St. *Auguſtine's* Tract of the *Origin of Souls*, which *St. Auguſtine* anſwer'd, with ſo good effect on *Vincentius*, that he confeſs'd himſelf conquer'd, and was reſtor'd by *St. Auguſtine* to the Catholick Church *. Here's another Inſtance for Modern Hereticks to weigh and conſider.

Anno 427, at *Carthage* there were ſtill remaining ſome Relicts of the *Tertullian* Hereſie. (See his Life) They contended, that God himſelf was Corporeal; That the Soul was Immortal, but nevertheleſs was made a Body. They condemned ſecond Marriages as Adulteries. Many of theſe Hereticks, whilſt *St. Auguſtine* was *inter vivos*, returned to the Church †.

LEPORIUS, from a Monk of *Marſeilles*, became a Prieſt, and flouriſh'd about the Year 420. At firſt he followed the Camp of *Pelagius*; but being admoniſh'd by the *Gallican* Biſhops, and afterwards in *Africa* being fully inſtructed by the Great *St. Auguſtine*, he revok'd his deprav'd Error concerning the Incarnation of Chriſt, confeſſing, that there was One only Perſon in Two Natures ‡.

JOHN CASSIAN was born at *Athens*, and whilſt a Youth, was inſtructed in the Monaſtery of *Bethlehem*; afterwards he viſited the Monks of *Nitria*; going to *CS.* he was ordained Deacon by *St. John Chryſoſtome*, and ſerved at the Altar of that Church *Anno* 404. *Chryſoſtome* being in Durance at *CS.* he

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* *Spond.* 1 Vol. 616. *Aug.* Lib. de Anima, ad *Vincent.* Retract. 56. *Aug.* de Orig. Anim.

† *Aug.* de Hær. Hiſt. Mag. 5. 5. *Oſiand.* 5. 2,4.

‡ *Spond.* 1 Vol. 616. *Genad.* de Viris illuſtr. C. 9. *Caſſ.* de Incar. *Proſp. Balæus.* Hiſt. Mag. 5. 10. *Oſiand.* 5. 2,23.

was sent by the Clergy of that City to Pope *Innocent* I. upon St. *Chrysostom*'s Account, to desire, that Pope would be pleased to plead his Cause, and imprecate the Assistance of the Western Bishops against the Flagitiousness of his Enemies.

Cassian was ordained Priest by the Pope, and in the Year 410, *Rome* was sack'd by the *Goths*. *Cassian* goes to *Marseilles*. He began to write about the Year 424, and died 448, in the 97th Year of his Age. He was *Coriphæus*, or chief Manager among the *Semi-Pelagians*, or *Massilians*. His Opinions, different from the Catholick Faith, were these; He admitted of Original Sin, and the Necessity of Divine Grace, not only assisting and promoting our Works once begun; but also preventing all our good Works; nevertheless in many Men, the Beginning of Faith, and the Desire of good Will, and Conversion, are excited by the Strength of Nature only; That these first Endeavours of Nature don't properly deserve the Grace of God; yet nevertheless administer an Occasion by which God may be moved, that he may bestow his Grace, weighing so small a Good with so splendid a Reward *.

Cassian had other Errors properly his own, which owed their Original from his too violent Opposition to the Pelagians, which I shall not mention; but what *Cassiodore* says, is true, that he ought to be read with Caution. Against this Heresie of the Semi-Pelagians wrote *Prosper* the Presbyter, afterwards Bishop of *Rhegium*, and *Hilary* Bishop of *Arles*, in their Epistles to St. *Augustine*, which are in the 7*th* Tome of his Works; and St. *Augustine* answers those Letters, by refuting the Semi-Pelagian

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* *Cave*'s Hist. 310. *Spond.* 1 Vol. 629. *Gennad. Prosp. Soz.* 2.26. *Sigbert. Cassiod.* Hist. Mag. 5. 10. *Osiand.* 5, 2, 18. *Forb* 8. 3.5. *Spond.* 1 Vol. 576, 639. *Forb.* 8,3,6.

He-

Heresie in his Work *de Prædestinatione Sanctorum, & de bono Perseverantiæ.*

PHILOSTORGIUS, a *Cappadocian*, was born 368, and his Parents were, as he testifies of himself, *Carterine* and *Eulampia* Daughter of *Anicius* the Presbyter, (by the way, the Clergy married in those Days.) In the 20th Year of his Age he went to CS. to be instructed in the Liberal Arts. And he tells us in his History, That he had an uncommon Knowledge in Geography, Astronomy, Poetry and Physick. He was rather an *Eunomian*, or *Anomian*, than an *Arian*; and contended, that the Son was *Heterousios*, (less than the Father) which is apparent from 600 Places of his History, from whence he had the Name of Atheist.*

SABINUS was Bishop of *Heraclea*, a City of *Thrace*, was of the Sect of *Macedonians*. He flourish'd about the Year 425. He published a Collection of Synodal Acts from the Council of *Nice* to his own time, in which, suppressing all other Testimonies, he heaps up all that seem'd to redound to the Glory of his Sect, and represents the *Nicene* Fathers as rude and ignorant, and destitute of all Knowledge. A scandalous Practice, since followed by Modern Hereticks.†

NESTORIUS, a *Syrian*, educated in the Monastery of *St. Euprepius*, had *Diodorus* of *Tarsus* to his Master, was afterwards ordained a Presbyter of the Church of *Antioch*. *Sysinnius* Bishop of CS. being dead, *Nestorius*, famous for his Eloquence and Temperance, is called from *Antioch*, and on the 4th of

* Cave's Hist. 330. *Spond.* 1 Vol. 348.
† Cave's Hist. 331. *Prat.* 430.

the Ides of *April*, 428, was placed in that Episcopal See.

On this very Day in the Presence of all the People, he thus accosted the Emperor: "Give me, says "he, O Emperor, the Earth purged from Here-"ticks; and I will give thee the Kingdom of Hea-"ven: Beat down the Hereticks of the time; and "I will conquer the *Persians* with thee. His Acti-"ons agreed with his Words. For on the 5th Day af-"ter his Consecration, he expelled the *Arians* from the Churches; he vexed the *Novatians*, and evilly-entreated the *Quartò decimans*; that is, those that observ'd the Paschal Feast on the 14th Day of the Month, thro' *Asia*, *Lydia* and *Caria*. He bitterly troubled the *Macedonians* in the *Hellespont*. And in a Council at CS. *Anno* 330, he condemned the *Manicheans*. He defended *Anastasius* the Presbyter, uttering these Words: No Man calls *Mary* the Mother of God; for Man was born of *Mary*; for God cannot be born of Man. He disputed often in this Controversie in the Church*, proposing impudent Questions on this matter, and always rejecting the Word *Deipara*, (Mother of God.) And to speak in a word, the Sum of his Heresie was this; That the Natures of Christ, both Divine and Human, were united, not *Hypostasi* (Personally,) but only by Habit; and in the Mediator *Theanthropo* (God Man) Two Persons subsisted; That the Blessed Virgin should be called the Mother, not of the Divine, but Human Person only (for *Nestorius* called the latter only Christ;) That she should be called *Christotokos* (the Mother of Christ,) not *Theotokos* (the Mother of God.) These were the mad Opinions *Nestorius* re-

* *Cave's* Hist. 322. 624. *Spond.* 1 Vol. 624. *Rosi* 215. *Theod.* lib. 4. *Socr.* 9. 29. *Evagr.* 1. 7. Hist. Mag. 5. 10. *Oland.* 5. 2,6. *Forb.* 2,3,2. 3,14,5. 1,30,8. 2,51, *Prat.* 34, &c.

fused

fuſed to abdicate, tho' often admoniſh'd. Both *Cyril* and *Cæleſtine* preſs'd his Removal from his Church: But *Neſtorius* ſtood to his Cauſe; and both by Letters to other Biſhops, and by his Cunning, he manag'd it with the Emperor and People.

In the Year 431, a Council was called at *Epheſus*; and he among the firſt, haſtned thither to celebrate the Council; where, by reaſon of the Abſence of the Eaſtern Biſhops, the Synod is defer'd for 16 Days; in which time having Conferences with ſome Biſhops, he threw out the Poyſon of his Mind, uſing theſe blaſphemous Words; "I cannot call him "God, who was two or three Months old: I am "therefore clean of your Blood, and I will be gone "from you for ever. The Synod being begun, *Neſtorius* was thrice ſummoned; but not appearing, his Cauſe was examined, and he was condemned, which was not long after confirmed by the Emperor, who commanded that he ſhould be baniſh'd to *Petras* in *Arabia*; but by the Intreaty of himſelf and Friends, his Sentence was mitigated, and he ſuffered to retire to the Monaſtery of *Euprepius*, ſituated in the Suburbs of *Antioch*; where ſtaying ſome Years, at length by the Emperor's Edict he was baniſh'd to *Oaſis* or *Ibis*, a City of *Libya*; in which Place he was taken Captive by the *Blenians*, who ravaged that City; and immediately *Neſtorius* was diſmiſs'd, and retired to *Panopolis*, a Town of *Thebais*. From that Place he was conducted by Soldiers to *Elephantina*, a Town of the ſame Province; but whilſt he was upon the Road, being re-called by the Preſident, he was ordered to return to *Panopolis*: And laſtly, by a freſh Mandate of the Emperor, he was a fourth time baniſh'd.

Evagrius, ſpeaking of his Death, ſays, that *Neſtorius* wandring about the Borders of *Thebais*, daſhing himſelf on the Ground, ended his Days like another *Arius*. And in the End of the Chapter, cites an

Author, who asserts, that his Tongue was eaten up with Worms. A just Judgment of God for punishing the Instrument that belched out such Blasphemies against the Eternal Son of God.

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Let Mr. *Whiston*, and all other Hereticks and Deists consider this, and repent, before it is too late: And God grant them Grace to see their Errors, that they may be converted to the Truth, that they may open their Eyes, and be turned from Darkness to Light, and from the Power of Satan unto God.

Melchius, Bishop of *Mopsua* in the 2*d Cilicia*, and Successor of *Theodorus*, whose Memory he had in great Veneration, and who was a great Admirer of the *Nestorian* Name ‡. Hence it was, that he had a great Aversation to the Communion of *Cyril* and *John* (tho' afterwards he was reconciled to the former.) He was so angry with *John*, that he threw the pacifick Letters that were sent by him, in the Messenger's Face. He was ejected from his See by the Emperor, and celebrated his Conventicles in the Territories of *Mopsua*; and desisted not from exercising his Sacerdotal Function: For which being accused to the Emperor, he was banish'd to *Meteline* in

* *Spond.* 1 Vol. 647. *Socr.* 7. 33.
‖ *Cedr.* Compend.
† *Niceph.* 14. 26.
‡ *Cave's* Hist. 324. *Forb*, 12. 10, 17. *Prat.* 330.

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the 2d *Armenia*, to be kept *salvâ Cappadiâ* by *Acacius* the Bishop, from whom he suffered many Injuries. At length he died, being tenacious to his very Death, of the *Nestorian* Sect.

Dorotheus, Bishop of *Martinopolis*, the Metropolis of the 2d *Mæsia*, was famous about the Year 431. He was a most obstinate Follower of *Nestorius*, not only of his Party, but also of his Heresie; so that not long before the *Ephesine* Synod, he had the Forehead to pronounce these Words in the Church of *CS.* "Whoever calls *Mary* the Mother of God, "let him be *Anathema*." He was present at the *Ephesine* Council; and in a little Council he was President of the *Nestorians*. Whereupon he was deposed by the Catholick Synod, and by the *Constantinopolitan* Synod of *Maximianus*. He was immediately commanded to be expelled from the City and Bishoprick. And when the *Marcionopolitans* at his Instigation, in a popular Tumult, had put to flight *Saturninus*, his designed Successor, *Dorotheus*, by the Emperor's Edict, was ejected, and banish'd to *Cæsarea-Cappadocia* *.

Alexander, Bishop of *Hierapolis*, Primate of the *Euphratysian* Province, flourish'd about the Year 431. He was sent by *John* of *Antioch*, in the Name of the Oriental Bishops, to the Synod of *Ephesus*, to patronize the Oriental Cause; which he did sedulously, tho' to no purpose †. He was a fast Friend to *Nestorius*, and a most bitter Enemy to *Cyril*, so that he would not admit of any Conditions of Peace, crying out, that he was an *Apollinarian*, and smelt strong of the worst of Heresies, and that Communion

* *Cave's* Hist. 328. *Spond.* 1 Vol. 625.
† *Cave's* Hist. 328.

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† *Cave's* Hist. 328.

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ought to be denied him. He renounc'd Communion with *John*, *Theodore*, and other Eaſtern Biſhops, for joyning with *Cyril*. Fearing therefore to be detruded from his See, he requeſted the Help of the *Roman* Pontiff; but was rejected by him: But not ceaſing to run riot on *Cyril*, and to make a ſtir about the Word *Deipara* (Mother of God) at length by the Emperor's Edict he was expell'd from his Biſhoprick, and baniſh'd to the *Egyptian Famoſis*.

Eutherius, Metropolitan of *Tyanæa*, flouriſh'd about the Year 431. He was an obſtinate Enemy to *Cyril*, whoſe Condemnation in the Council of *Epheſus* he ratified by his Suffrage. He was a Friend only to *Neſtorius*'s Perſon, not to his Hereſie, which he thought was falſely imputed to him. He was depoſed in the *Conſtantinopolitan* Synod of *Maximianus*, and was excluded from all Hope of the Peace of the Church by *Cyril* and the *Egyptian* Biſhops. After long and much Contention in the Cauſe of *Neſtorius*, and againſt *Cyril*, he was ejected from his Church, and baniſh'd to *Scythopolis*; from whence making his Eſcape, at length he died at *Tyre* *.

Maximinus, Biſhop of *Anazachus*, and Metropolitan of the 2d *Cilicia*, was famous *Anno* 431, and the chief Sectator of *Neſtorius*, and the moſt bitter Enemy to *Cyril*, whom by his Suffrage he condemned in the Little Council of *Epheſus*; and convoking a Synod afterwards at *Anazachus*, he anathematiz'd *Cyril*'s *Capitula* †. At length repenting, he came into the Favour of *John* and *Cyril*, and ceaſed to diſturb the Church.

* *Cave*'s Hiſt. 329.
† *Cave*'s Hiſt. 329.

A Consideration worthy to be reflected on by Mr. *Whiston* and all other Hereticks. God give them all Grace to consider their miserable and to be lamented State and Condition in which they are at present entangled, and caught in the Snares of Satan; that they may return into the Embraces of their Mother the Church, who with open Arms is ready to receive them into Favour; by which means they may become Healers of our Breaches, and Restorers of Peace and Unity to a Church torn and rent by Heresies and Schisms.

Helladius, a Monk, and one of an eximious Sanctity of Life, as *Theodoret* testifies, and Disciple of *Theodosius* the Abbot; who dying, undertook the Government of the Monastery founded by *Theodosius* near *Antioch*, and rul'd it 60 Years. At length he was made Bishop of *Tarsus*. He flourish'd *Anno* 431, and kept strict Friendship with *Nestorius*, and subscribed to the Condemnation of *Cyril* in the Conventicle at *Ephesus*; and when he insolently refused to consent to the Deposition of *Nestorius*, and Subrogation of *Maximianus*, he was ejected by the *Constantinopolitan* Synod of *Maximianus*, and by Name was excluded from the Peace of the Church by *Cyril*. He, with the Mobb, put to flight the Apparitors of *Maximianus*, going to *Tarsus* to put a finishing stroke to the Mandates of the Synod, and held a Synod there, and decreed the same that *Maximinus* had in the Synod of *Anazarbus* *. By Letters he comforted *Nestorius*, promising always to defend his Party. But at length being struck with Fear and Horror, he appealed to Pope *Xistus*; by whose Mediation the Sentence (pass'd by the Synod of CS. against him, and Three other Metropolitans) is abrogated and rever-

* *Philost.* C. 10. *Cave's* Hist. 329.

sed,

sed, and he was restor'd to the Peace of the Church. A Council of Bishops being called at *Cilicia*, he anathematiz'd *Nestorius*, and ended his Days by a pious Death in the Communion of the Church. Another Instance for Mr. *Whiston* and his Followers to bestow some serious Reflections and Considerations upon.

PAULUS, Bishop of *Emisene*, *Anno* 431, was present at the Council of *Ephesus*, in which he defended the Cause of *Nestorius*, and in that Conventicle he subscribed to the Condemnation of *Cyril*. In the Year following he was sent Embassador to *Alexandria* by *John* of *Antioch*, *Acacius* of *Berea*, and other Oriental Bishops (who desired the Peace of the Church,) that he might be Friends with *Cyril*. *Paul*, with the utmost Subtilty, endeavoured many things at *Alexandria*; and could not at first obtain Peace from *Cyril*, until he offered a Libel of his Faith, that *Mary* was *Theotikos* (Mother of God,) and anathematized *Nestorius*; both which he confirmed *viva voce* in the Church of *Alexandria*. These things being done, in the Name of *John* and others, by whom he was sent, he struck up Peace with *Cyril*, and returned into *Asia* *. What became of him afterwards, Historians are silent.

In this Place I shall add somewhat more of the *Nestorian* Heresie.

ANASTASIUS the Presbyter, was the first Author. He was so bold, as to teach it publickly. No Man, says he, can call *Mary* the Mother of God; for from *Mary* he was Man: But it is impossible, that God

* *Cave*'s Hist. 330. *Socr.* 6. 6. *Nic.* 14. 35. Hist. Mag. 5. 10. *Osiand* 5, 2, 15. *Spond.* 1 Vol. 632. 638.

should

should be born of Man. This false Doctrine, *Nestorius*, Bishop of CS. (who, as before, he foster'd in his own Breast) publickly approv'd, defended and augmented with Errors and Blasphemies. But *Nestorius* had no solid Learning, neither was conversant in ancient Divines: He was found more eloquent than judicious. He denied not the Divinity of Christ, as *Arius*; but nevertheless, altho' he confess'd that Christ was God-Man, yet he divided the Person of Christ into two Christs. *O Jew, do not boast, thou didst not crucifie God, but Man!* He granted, That *Mary* might be called *Christotokos*, not *Theotokos*; That Christ was born of *Mary*, not of God. Sometimes he spoke such Blasphemies of Christ, as if he thought that Christ was a pure Man, conceived and form'd, and afterwards became *Deus prævectus*, (a Man Deified:) But the Word was not made Flesh, and the Divinity was collated *ex Merito*.

Some Divines think (says our Author) that *Nestorius* means better than his Words seem to import; as *Luther*, the most famous Divine of our Age, is of Opinion. For *Nestorius* was entangled in his own Thoughts, and could not extricate himself, how it could be rightly said, that the Son of God died on the Cross, since Death can have no Power on the Divine Nature *. But he had spoken right, if, with St. *Peter*, he had said, That *Christ suffered in the Flesh*; That the Son of God died, by reason of the Human Nature assum'd, but not of the Divine.

Andreas, Bishop of *Samosata*, flourish'd in the Year 431; by the Command of *John*, Bishop of *Antioch*, in Writing opposed the *Capitula* of *Cyril*. This he did at first remissly, and (as it were) unwillingly: But being afterwards somewhat offended

* *Soer.* 7.11. *Evagr.* 1.2. Hist. Mag. 5.10. *Oland.* 5. 2,1.

at the acrimonious Answer of *Cyril* against *Theodoret*, he presented it with a most virulent Libel. Being sick, he could not be present at the Council of *Ephesus*. He defended the Cause of *Nestorius* with all the Authority he was able. But at length, in the Year 436, being moved by the Authority of *John* of *Antioch*, he made Peace with *Cyril*. He could never be persuaded to approve the *Capitula* of *Cyril*, or confess that God suffered. He died before the *Latrocinian Ephesine* Council *.

About the Year 442, the Heresie of the *Priscillians* reviv'd. † *Leo the First*, Bishop of *Rome*, sharply attacks it: For Heresies oftimes seem to be extinct, and after some Years break out into a Flame, and kindle a lamentable Fire in the Churches of Christ. For *Leo* writes of this Heresie, that all the Sinks and Monsters of Impiety center in it. Neither was it known before the time of *Priscillian*, that there was any Errors which this Heresie, as by Contagion, did not attract.

The latter *Priscillianists* had this Notion of the Holy Scriptures, *viz.* That the whole Body of Canonical Scriptures was to be accepted under the Names of the Patriarchs: In which Words 12 Virtues regenerating Man, may be shewn. The *Priscillianists* therefore seem to understand the Holy Scriptures, not according to the Letter; but detort it from the Figments of a mad Brain. They also used many most corrupt Books, which they called Canonical; and inscrib'd them to the Apostles, which were worthy to be committed to the Flames: Amongst which, a certain Tract wrote by *Dicticinius*

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* *Cave's* Hist. 380.

† *Leo* 1 Epist. Ro. in Epistol. *Orosius* on St. *Aug.* Hist. Mag. 5. 1. *Osiand.* 5. 2, 24.

a *Priscil-*

a *Priſcillianiſt*, was by them read, and had in ſingular Veneration. They aſſerted, That the Son of God, before he deſcended from Heaven to Men, did preach Repentance many thouſand Years before to Angels: But he aſſumed a ſort of palpable Fleſh, tho' at his Paſſion and Reſurrection he ſhew'd himſelf in a groſſer Subſtance.

From which it may be gather'd, That they did not believe, that the True and Subſtantial Human Nature was in Chriſt; and by conſequence, they denied the Incarnation, Paſſion, and Reſurrection of the Son of God. They affirmed, That Chriſt was called the only begotten Son of God, becauſe he alone was born of the Virgin *Mary*; That the World was made of late, that in it the Souls may be purged that ſinned in a former State; That the Sun, Moon and Stars were not of an Elementary Nature, but were Rational Powers, *viz.* Angels; and That the Stars had a Rational Spirit, and were not free from Sin; That the Subſtance of the Devil was good in it ſelf, and could not periſh; but his Malice being thoroughly conſumed, his Subſtance ſhould be ſaved.

Some of the *Priſcillianiſts* aſſerted the contrary, That the Devil was never good; and That his Subſtance was not the Workmanſhip of God, but came from the *Chaos* and Darkneſs, and had no other Author, but that he himſelf was the Beginning and Subſtance of all Evil; That the Soul of Man ſwimming thro' the Airy and Starry Region, was ſeized on by malignant Spirits, and included in diverſe Bodies; That the Forming of Man's Body was from the Devil; and That the Seed of Conception in the Womens Wombs was the Work of the Devil; That the Sons of the Promiſe (ſuch as *Iſaac*) were truly born of Women, but not conceived by the Holy Spirit; That all good Things were effected by Art, not by the Power of God.

The *Priscillianists* abhorred Matrimony, because it took away the Liberty of Turpitude. They did not believe the Resurrection of the Flesh (like our *Quakers.*) They thought the Pains of Hell were not Eternal; but that all the Souls of Sinners, after the Purgation of the Conscience, should return into the Unity of the Body of Christ. They observed not *Christmas Day*; for on that Day (as on all other Festivals) they fasted; That the Souls of Men, as also their Bodies, were governed by Fatal Stars; and That the Faith of Religion, and Reason of Manners, were from the Power of the Devil, and from the Effect of Stars.

When Christians fall into such Satanical Furies and Errors, God is to be invok'd, That he lead us not into Temptation: For there is no Error so gross, into which Man (left to the just Judgment of God, and given up to a reprobate Sense) may not fall.

IRENÆUS, a *Syrian*, Count of the Holy Empire, *Anno* 431, was sent by *Theodosius* to *Ephesus* to be present at the General Council. At this Place he openly favour'd the *Nestorians*, and injuriously troubled the Orthodox Bishops. The Council being finish'd, at the Entreaty of the Oriental Bishops, he hastened to *C.P.* that he might by his Lies and Frauds delude the Emperor, and stop the Passage to *Cyril* and Truth *. *Anno* 435, he openly patronized *Nestorius*, again stirring up Troubles: At which the Emperor being angry, remov'd him from his Court; and also commanded he should be banish'd to *Petras* in *Arabia.*

* *Cave's* Hist. 350. *Spcul.* 1 Vol. 634. 636. 655.

But

But *Irenæus*, whether by Flight or Entreaty, escaped that Punishment. Thus falling from his former Dignity, he withdrew into *Syria*, where *Anno* 444, by a Decree of the Bishop of *Phœnicia*, he was, tho' a *Digamos*, one that had Two Wives, ordained Bishop of *Tyre* by *Theodoret*. But he held not his See long; for the Emperor being troubled at this, by an Edict commanded him to be deposed for Two Years, unless he would confess, That *Mary* was *Deipara* (Mother of God) and anathematize *Nestorius*; which *Irenæus* refusing to do, he was *Anno* 448, ejected from his Bishoprick.

I cannot but take notice of the Partiality of *Spondanus*, (who being a Popish Author, ought to be read with Care and Caution) relating to *Irenæus*; he says, *deponi jussit*; and then gives a Reason, *quòd post secundas nuptias contra Canones, Episcopus creatus esset*; *That after Second Marriage, against the Canons, he was made a Bishop.*

Here *Spondanus* puts a Blind upon his Reader: For by Second Marriages, he would persuade him, That the Canons prohibited Two successive Marriages: But there's the Mistake; for by that Phrase is meant (as I said before) a *Digamos*, one who had Two Wives at one and the same time. Besides, if Two were prohibited in his Sence, One was not. Which is contrary to the now Practice of the Church of *Rome*.

So much I thought fit to remark, in relation to the Celibacy of the Clergy.

Lest the Church of Christ should enjoy Internal Tranquillity (for now some of the Heresies were partly suppress'd, and some partly asleep) Satan stirs up a New Heresie, *viz.* the *Eutichean*; which spread far and wide, especially through all *Palestine*, and infected many illustrious Persons.

Eutiches, a Presbyter and *Archimandrite* Abbot of *CS.* disputed strenuously against *Nestorius* in the *Ephesine* Council, which procur'd him an uncommon Fame. About the Year 448, when he was very old, he began to publish a nefandous Heresie: For he admitted One Nature only in Christ. So that he granted, before the Union of the Human and Divine Nature, there were Two Natures in Christ; but after the Union, there was One only, the Divine swallowing the Human. These Opinions, cast into a sort of Creed, he divulged in his Monastery, and commanded to be subscribed to by all the Monks; for which being privately admonished by *Eusebius*, Bishop of *Dorylaum*, and refusing to recant, he was accused by *Flavius* the Bishop, of Heresie. Therefore at the End of the Year 448, *Flavius* calls a Synod at *CS.* and took care that *Eutiches* should be thrice cited. He shut himself up in his Monastery, feigns himself sick; but immediately going from it, went to the Emperor, and begg'd a Guard. With these he enter'd the Synod, supposing by the Terror of his Force, that he should discuss the Accusation alledg'd against him. But he miss'd of his Aim. When he was often call'd upon by *Flavius* to make a Profession of the Catholick Faith, and the Two Natures in Christ, he refused. He was removed from the Sacerdotal Office, from the Communion of the Church, and from the Primacy of hir Monastery.

Here I must remark the Christian Courage of a Primitive Bishop, in the Person of *Flavian*; who did not, like some Moderns, shelter and defend Hereticks; but did bravely assert the Church's Right, and the Christian Faith, tho' in the Face of the Emperor's Guards. Oh! would the Golden Age return.

Eutiches being condemned by the Synod, as a Heretick, he complains that the Acts of the Council were falsify'd by his Enemies; and using the Authority of *Chrysaphius*, his most intimate Friend, that a Synod should be call'd and some Courtiers admitted into the Session, and his Cause re-examined: He desires the Emperor's Mandate, and obtains it. As soon said as done. The Synod being immediately convok'd, and the Acts of the former Synod read over again, and the Matter on both Sides debated, *Eutiches* was again condemned: But this bold Wretch was not yet at rest; but drawing over *Dioscurus*, Bishop of *Alexandria* (a very Knave, I wish he was the only one of that Sacred Order) to his Party, and with the Assistance of *Chrysaphius* (a Courtier, and a Parasite to *Theodosius*) desires that his Cause might be known, and that a more General Synod might be call'd by the Emperor at *Ephesus*, in the following Year; where *Dioscurus* was President.

Eutiches going there, and pretending to defend the pure Faith of the *Nicene* Creed, by the most vile Arts of *Dioscurus*, and his unheard of Tyranny against the Bishops, *Eutiches* was restored *in integrum*; and took care, that, *vice versâ*, *Flavian* and *Eusebius* should be deposed. (A strange Turn indeed, which shews the ill Effect of a vile President.) But in the Year 451, when Liberty to the Church, and *Parresia*, (Christian Boldness) was at length restored by *Martian* the Emperor; *Eutiches*'s Cause was rightly determined, in the General Council, by the Suffrages of 630 Bishops; and his fraudulent Confession of Faith (which, in the *Latrocinian Ephesine* Council, he offered) was read over again, as pretending that it was consonant with the *Nicene Faith*. But when the Fathers of *Chalcedon*, apprehended that the Article (who descended and was incarnated by the Holy Ghost, of the Virgin *Mary*) was omitted in *Eutiches*'s Confession; and when they received his

Blas-

Blaſphemies, ſign'd by innumerable Teſtimonies, he was, by the unanimous Votes of all, anathematiz'd. By this, we underſtand the bleſſed Effects to the Church, when Kings and Emperors are truly Chriſtian *.

About this time, Domnus Biſhop of *Antioch* flouriſh'd. In the Beginning, he Judged rightly in the Condemnation of *Eutiches*, when he had read the Decree of the Council of *CS.* But afterwards, when he was Preſident at the Prædatory Council of *Epheſus*, being unlike himſelf, he revoked the Condemnation of *Eutiches*, and conſented to that moſt unjuſt Depoſition of *Flavian* and *Eaſebius Doriæus*, two moſt pious and orthodox Biſhops. But, immediately, he was ſignally puniſhed for Inconſtancy (a juſt Reward for Turn-abouts.) For, *Dioſcurus* (the moſt wicked and ſagitious of Mortals) who was Preſident of the *Epheſine* Council, when he had abuſed the Authority and Suffrage of *Domnus*, in the Condemnation of the Biſhops (whom he hated) ſo work'd his Deſigns, that *Domnus* himſelf was condemned in that Synod, and on that very Day, that *Domnus*, by reaſon of his Body's Infirmities, could not be preſent, and his Condemnation was ratified in the Synod of *Chalcedon* †.

* *Flavian*, Epiſt. 20. *Palmerius*, *Theodoret*. *Oſiand*. 5. 2, 34, *Roſs* 215. *Cave's* Hiſt. 253. *Forb*. 5, 9, 4. 2, 9. per totum, 3. 21, 28. 2, 13, 11. 2, 4, 1. *Prat*. 176. *Spond*. 1 Vol. 655.

† *Evag*. 2. 10. *Niceph*. 14. 47, Hiſt. Mag. 5. 01. *Oſiand*. 5. 1, 36. Acta Conc. Chalc. *Spond*. 1 Vol. 659.

Basil,

Basil, Biſhop of *Seleuſia* in *Iſauria*, flouriſh'd 448. In the ſame Year, he was at the Council of *CS.* where his Opinon of the two Natures of Chriſt was orthodox, and he willingly ſubſcrib'd to the Condemnation of *Eutiches*. But in the following Year, in the *Latrocinian Epheſine* Council, where compelled by Force by *Dioſcurus* (of whom ſomewhat already, and more hereafter), or moved by the Levity of his Mind, openly revok'd his former Opinion. By his Suffrage he condemn'd *Flavian*, and anathematiz'd all thoſe who confeſs'd the Two Natures of Chriſt. Upon which, coming to the Synod of *Chalcedon*, *Anno* 451, he was by the Fathers of that Council, in the Firſt Seſſion remov'd (and that juſtly) from his Epiſcopal Office, together with the chief Leaders of the *Latrocinian* Council; (a Puniſhment not too great for ſuch Apoſtates.)

In the Fourth Seſſion, when his Thoughts were Catholick, he was admitted into the Council, and reſtored to his former Dignity. A fit *Speculum* for Mr. *Whiſton*, who, I hope, was at firſt Catholick, tho' afterwards a Heretick; and God grant him Grace to return to the Communion of the Church.

Timotheus, ſirnamed *Ælurus*, a Monk, afterwards a Presbyter of *Alexandria*, *Anno* 453, was degraded for *Euticianiſm* by *Proterius* of *Alexandria*. *Anno* 457, he took care to get himſelf ordained by *Euſebius*, Biſhop of *Peluſium*, and *Peter*, Biſhop of *Mamma*, and to get *Proterius* out of the way. And to ſhew the Moderation of Hereticks, when in Power, I ſhall lay down the Manner of it. *Proterius* flying

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* *Cave's* Hiſt. 354. Act. Conc. Chalc. Hiſt. Mag. 5. 10. *Oſiandr.* 5.3,18. *Spond.* 1 Vol. 659. 664. 666.

to the Venerable *Baptiſterium* or Font, on *Eaſter-Day*, *Timotheus* not reſpecting the Sanctity of the Place, nor the Holy Seaſon, nor the Dignity of the Epiſcopal Order, ſtabb'd him, with Six others, in a moſt cruel and atrocious manner. His dead Carcaſs they dragged thro' the City, following it with Scoffs and Reproaches. They cut it in Pieces, taſted his Fleſh, and the Remains were thrown into the Fire. *Anno* 460, before the Death of *Anatolius*, *Timotheus* was depoſed by *Leo* the Emperor, from his See, which he had obtain'd by Force and Wickedneſs, was baniſh'd to *Gangra*, a City of *Paphlagonia*, and afterwards to *Cherſoneſus*, where he was 18 Years: And at the End of the Year 465, or the Beginning of the following, being re-called by *Baſiliſcus* the Tyrant, (a proper Protector of Hereſie) to *Alexandria*, and *Solofaciolus* rejected, *Timotheus* recover'd his former Dignity. The ſame Year, going to *CS.* and entring the City in the greateſt Pomp, he perſuaded *Baſiliſcus* to ſend Circular Letters to condemn the Council of *Chalcedon*.

Anno 477, *Zeno* recovering the Empire (as it was right) had it in his Thoughts to baniſh *Timotheus* from *Alexandria*; but being by ſome adviſed, that he was very old, and had not long to live, chang'd his Sentiments; ſo ſays *Evagrius*. But if you will credit *Liberatus*, *Timotheus* (*Baſiliſcus* being conquered) fearing the Revenge and Anger of *Zeno*, took a Draught of Poyſon, and ſo expir'd *.

* *Evagr.* 2,9,10,11. *Niceph.* 15.16. *Gennad.* in Catal. Hiſt. Mag. 5.11. *Oſiand.* 5. 3,14. *Cave's* Hiſt. 357. *Fork.* 3,4. 3,7. 3. 3,9,2. 3 8.6. *Pvat.* 484. and ſo on. *Spond.* 1 Vol. 675. 690. 693,694. *Lib. Brev.* 25. *Gennad.* 72.

But

But *Gennadius* takes a different Way from both, and relates, that *Timotheus*, *Anno* 495, was alive in Baniſhment. But if this be true, *Timotheus* had not his Demerits for his barbarous and unprecedented Murther of *Proterius*. For tho' Baniſhment was his only Puniſhment in this World, beſides his Horrors of a wounded Conſcience; yet I doubt not, he was deſervedly puniſh'd in the other: For I cannot find any reaſonable Hopes of a true and ſerious Repentance for his moſt flagitious Crime of Murther.

CYRUS, a Phyſician, from a Philoſopher became a Monk. He was famous *Anno* 460. A Man of Pleading, ſays *Gennadius*. He wrote boldly and elegantly againſt *Neſtorius*; but over-much Heat in Diſputation threw him into the *Eutichian* Error: For which reaſon he rejected the Decrees of the Council of *Chalcedon*. And whoſoever reads Church-Hiſtory, may find other Inſtances of the like nature *.

FAUSTUS, a *Frenchman*, was firſt a Monk, and afterwards ſucceeded *Maximus* (Abbot of *Lirinum* in *Gallia Narbonenſe*) in the Biſhoprick of *Rhegium*. He died (ſays the Learned Dr. *Cave*) about the Year 485.

'Tis known, that he favoured the Opinions of the Semi-Pelagians, of Grace and Free-Will; and *Oſiander* adds, That Chriſtian *Arbitrium* was free; That Illumination, Vertue and Salvation, did exiſt, not from Chriſt, but Nature; alſo That the Grace of God was given according to the Merit of Faith and Works; That Faith was not the Gift of God, but was from us; That Faith was the General and Natural Gift, and not Special, ſince the Devils had it.

* *Gennad.* de Ser. cap. 81.

Againſt the Writings of *Fauſtus* wrote Two Popes, *Gelazius* and *Horſmiſdas*, *Fulgentius*, *Avitus*, *John*, *Maximius*, the Monks of *Scythia*, and many others *.

Peter Mongus or Moggus, in the Year 453, was Deacon of the Church of *Alexandria*, and was condemned and depoſed by *Proterius*, aforemention'd, for *Eutichianiſm*. He was a Sectator of *Timotheus Æluru*s, whom he accompanied twice to *Alexandria*, and as often was put to flight with him. He was by his Followers promoted to the *Alexandrian* See, *Timotheus Solafaciolus*, the Biſhop of that City, being ſtill alive; but he was immediately ejected by the Emperor's Edict, and ſo continued ſome Years. *Anno* 481, at length *Solofaciolus* being dead, and *John* of *Talias* ſubſtituted by the Catholicks, *Peter* obtaining the Friendſhip of *Acacius*, in the following Year, got a Grant of the Emperor *Zeno*, (*John* being remov'd, becauſe, ſays an Author, he had taken an Oath not to accept that Biſhoprick;) that he ſhould be Biſhop of *Alexandria*. Getting into the Epiſcopal Throne, he publickly anathematiz'd the Council of *Chalcedon*. Alſo by ſubtil Letters he deny'd it to *Acacius*; and not only ſo, but he trick'd the Meſſengers ſent by *Acacius* to ſearch out the Truth, ſuborning perjur'd Witneſſes. But this Cheat would not do with *Euphemius*, the Succeſſor of *Acacius* after *Flavita*: For *Anno* 489, he was condemned in a Council call'd at *CS*. He died in the Year 490.

About this time happen'd a wonderful Occurrence, as 'tis mentioned by Authors, That when *Deuterius* the *Arian* Biſhop of *CS*. intended to baptize one *Barbâ*, and deſpiſing and corrupting the Baptiſmal

* *Cave's* Hiſt. 366. *Forb* 8. 3.10. 8,29,1. 8,6,8. 8,3,11,12, 13. *&c. Gennad. Sidonius. Apollinaris.* Hiſt. Mag. 5.10. *Oſiand.* 5. 4,21. *Proſper* Epiſt. ad *Ruffinum*,

Inſti-

Inſtitution, *Barba* is baptiz'd in the Name of the Father, by the Son, in the Holy Ghoſt; the Water vaniſh'd in the Font: But *Barba* taking to his Heels, fled, and openly declar'd this Miracle *.

Dioscurus, was ſome time Archdeacon in the Church of *Alexandria*; *Cyril*, the famous Theologiſt, being dead, *Dioſcurus* ſucceeded in that Biſhoprick. A Man wicked and flagitious, injurious to a high Degree to *Cyril*'s Family, by plotting againſt their Lives and Fortunes. He removed pious and innocent Men, to make way for the Adminiſtrators of his Wickedneſs. He was blaſphemous in his Words and Thoughts, with reſpect to the Holy Trinity; and embracing *Eutichianiſm*, confirmed and propagated it, and oppoſed the ſincere Doctrine of the Human Nature of Chriſt. He lived a Luxurious Life, and was converſant with Lewd and Immodeſt Women, eſpecially with the moſt Beautiful *Panſophia*; of whoſe Amours the whole People of *Alexandria* talkt much and freely. Nay, ſo wicked was he, as to be guilty of frequent Adulteries.

And now I ſhall give a Sketch of this vile Man's Behaviour in the Council of *Epheſus*. *Theodoſius Junior*, was, by him, perſuaded to call a Council at *Epheſus*. This *Dioſcurus* did, that, by Satanical Machinations, he might (as he did) ruine *Flavian* Biſhop of *CS.* and *Euſebius Dorilæus* (as mentioned before) Pious and Holy Biſhops, and moſt bitter Adverſaries to the *Eutichean* Hereticks. *Eutiches* the Heretick (before his *Dogma* was examined in the Council) he received into Communion, publickly.

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* *Cave*'s Hiſt. 367. Hiſt. Mag. 5. 11. *Oſiand.* 5. 3,15. *Liberatus* 14. *Evagr.* 3. 12. *Niceph.* 16 11. *Forb.* 3,4,3. 7,38, 3,93. 3,14,1. *Spond.* 1 Vol. 694. *Theod. Lect.* in Col. lib 2. *Niceph.* 16.75. *Forb.* 3.3.

ap-

approved of his Hereſie, and abſolved him. *Flavian*, in that Synod, was ſo bruiſed and beaten, that he died within three Days. But now I ſhall add ſomewhat more of this moſt wicked Man. When he came to the Synod of *Chalcedon*, he would have took his Place, as Biſhop of *Alexandria*; but the *Roman* Legates, alledged that he ought to have a Place among the Judges. In this Council, he was grievouſly, tho' truly, accuſed of corrupt Doctrine, of Tyranny and other Wickedneſs: But after the firſt Action in the Synod, he would no more appear, but pretended various Excuſes: When he was a ſecond time ſummoned by the Legates, and refuſing to appear, he was condemned by the common Suffrages of the Fathers, removed from his Biſhoprick, and diveſted of all Eccleſiaſtical Function. The Emperor ratified the Authority of this Council, and *Dioſcurus* was baniſhed (too mild a Cenſure for ſo great a Sinner) to *Gangra*, a City of *Paphlagonia*, after he had been Biſhop Seven Years: 'Tis a Wonder to me, that ſuch an impious, perverſe, and moſt flagitious Wretch ſhould continue ſo long in that famous See of *Alexandria*. At *Gangra* he died *.

Anno 456. the *Eutichean* Hereſie, altho' it was condemned by the moſt ſevere Edicts of the Emperor *Martian*, yet it did repullulate, (revive) and encreaſe in Errors. The *Arminians* embraced it; for they aſſerted, That the Fleſh, aſſumed by Chriſt, was converted into his Divinty; and, That there was but one Nature in Chriſt; and, That was his Divinity, which they fear'd not to call Paſſible and Mortal.

* *Evagr.* 1,10. *Liberatus* 10. 12. Act. Syn. Chal. Hiſt. Mag. 5. 11. *Oſiand.* 5. 3,25. *Forb.* 2,4,1. 2,9,4,6. 3,7,3. *Prat.* 34. *Spond.* 1 Vol. 659.

Some

Some of them fansied the Body to be incorruptible, impassible and immortal: And therefore they debated those Things, which are related in the Holy Scriptures, concerning the Passion and Sweat of Christ. They asserted, That in the Lord's Supper, it was not the Body of Christ, but his Divinity. The Feast of Annunciation (contrary to the use of all Christians) they celebrated on the Nones of *January*; *viz.* on the 5*th* according to our Account. They sacrificed Oxen and Sheep, with the Jewish Worship, and anointed their Thresholds with the Blood of the Victim.

In the Paschal Feast, they took not the Body and Blood of our Lord; but they ate a Lamb roasted; which, after the Jewish manner, they offered: They worshipped and adored the Gross, made of any Wood; which, afterwards, they washed as a Man. Immediately, they fixed a Nail in the Middle, in the Name of Christ, to shew that one of the Trinity was crucified. They anointed the Cross it self with the Blood of the Sacrifice. ('Tis an obscure Expression, says our Author.) They also were wont to constitute Three Woodden Crosses; and those joyned, they called the Holy Trinity, after this manner, confessing, the Holy Trinity was crucified. This Error took its Rise from their not considering that the Son only, not the Father, nor the Holy Ghost, assumed the Human Nature †.

In the Year 437, PETER GNAUPHÆUS, a most wicked and flagitious Heretick, was first a Presbyter in *Chalcedon* of *Bithynia*. By his Arts and Flatteries, and with the Assistance of *Zeno* the Emperor, he obtained a Bishoprick; in which he was scarcely warm, be-

† *Euthem. Panon.* Part 2. Hist. Mag. 5.5. *Osiand.* 5. 3. 19.

fore

fore he moleſted the Church with his New Opinion. For he not only taught, That God was Crucified, and Suffer'd; which Phraſe might be tolerated, by reaſon of the Communication of Idioms in Chriſt; unleſs under the Word *God*, he thought that the whole Trinity ſuffer'd: For in the Hymn *Holy, Holy, Holy Lord God*, &c. he added theſe Words, Who was crucified for us; ſignifying clearly, that the whole Trinity was crucify'd, and ſuffer'd: Whereas neither God the Father, nor God the Holy Ghoſt was incarnated and ſuffer'd *.

JOHN ÆGEATIS, a Presbyter, by Sect a *Neſtorian*, called *Diakrinomenos* (a Separatiſt;) for by that Name the Sectators of *Dioſcurus* and *Eutiches* were wont to ſtyle themſelves. He flouriſh'd, according to the the Learned *Voſſius*, under *Zeno*, about the Year 483. But I fear, ſays the Learned *Cave*, ſome Years later †.

Anno 506, ANASTASIUS the Second, whoſe Father was *Fortunatus*. Some of the Popiſh Writers are compelled to confeſs that he was an Heretick. Of him *Carlonza* has theſe Words: 'He was corrupted by the 'Neſtorians, and was puniſh'd *Viſcerum egeſtu*. For as *Platina* relates, he poured out his Inteſtines into the Neceſſary Houſe, as *Arius* did. A juſt Judgment of God on him; and it ought to be a Caution to Mr. *Whiſton* and his Followers.

I confeſs, *Spondanus* ſpends many Words to clear him of Hereſie; but all in vain. It is certain, the *Roman* Clergy abſtained from his Communion, be-

* *Niceph.* 1.28. *Evagr.* 3 8. Hiſt. Mag. 5 10. *Oſiand.* 5. 3, 30. *Forb.* 4,5,3,11. 3,24,6. 1,16,9. 3,12,1. *Prat.* 390. *Spond.* 1 Vol. 688, 699. 703.

† *Cave's* Hiſt. 369.

cauſe

cauſe he had communicated with *Photinus*, a Deacon of *Theſſalonica* : *Bale* therefore ſays, that he embrac'd two diverſe Hereſies, That of *Neſtorius*, and That of *Eutiches*. He was buried in the Church of St. *Peter*, tho' he deſerv'd to be buried in the ſame Place where he caſt his Bowels.

If this be true, what *Caranza* and *Bale* relate of this Pope, I would know what became of the Infallibility that the preſent Church of *Rome* makes ſuch a Stir and Clutter about. Contradictions are not to be reconcil'd; and Hereſie and Infallibility are incompatible: For 'tis impoſſible, that a Man can be a Heretick, and yet infallible, at one and the ſame time *.

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* *Platina* Vit. Rom. Pont. *Bale*. *Caranza* Ep. Con. *Oſiand*. 5. 4,20. *Forb*. 3,13,4. *Howel's* View of the Pont. *Spond*. 1 Vol. 712.

A

View of the Eutichean *AGE.*

Naſtaſius the Emperor, ſtirs up a moſt cruel Perſecution againſt the Orthodox Propugnators of the Synod of *Chalcedon*; for which, he was immediately anathematiz'd by Pope *Symachus*. The *Euticheans* having their Original about the Middle of the latter Age, were known by the common Name of *Acephali*, and were divided into ſeveral Parties and Opinions. Hence came the *Severians*, *Theodoſians*, *Jacobites*, *Theophaſchites*, *Aptbartodocites*, *Currupticolites*, *Agnoets*; taking their Names, partly from their Authors, and partly from their Opinions; all diſagreeing, in many things, one from another; yet, in the general, they accorded to defend *Euticheaniſm*. The *Arians* (who ruled under the Empire of the *Goths* in *Italy*, *Spain* and *Africa*) now revived. From hence, the Peace of the Church, and the Chriſtian Faith was miſerably rent and weakened. Altho', *Anno* 522, *Hildericus* the Son of *Hunnerick*, the King of the *Vandals*, to whom *Thraſimundus*, an immortal Enemy, of the Catholick Faith, who was on the Confines of Death, delivered the Kingdom, reſtored the *African* Biſhops (recalled from Exile) to their Sees.

About the Year 520, a Peace was made, at the Mediation of *Juſtin* the Emperor, between the Orientals and the See of *Rome*; about the Cauſe of *Acacius*. *Anno* 525, *John* the Pontiff, is ſent by *Theodoric*, King of the *Goths*, to *CS.* to obtain Churches in the

the East for the *Arians*. He was honourably entertain'd by *Justin*; but returned home *re infecta*, and was presently put into Irons by *Theodoric*.

About the Year 545, there was a sharp Dispute on the three *Capitula*, *viz.* concerning the Condemnation of *Theodorus*, of the Writings of *Theodoret* against *Cyril*, and of the Epistle of *Ibas* to *Maris* the *Persian*. This Subtil Fraud of *Theodorus*, Bishop of *Cæsarea-Capadocea*, being thus contrived, who, as the Errors of the *Origenists* then reviving in *Palestine*, might free himself from instant Condemnation, moved sedulously, a new Contention concerning the *Tria Capitula* of the Council of *Chalcedon*. The Sum of the whole Matter was this: *Theodoret* and his Companions accused *Theodorus* of *Mopsua* that he had made way for the *Nestorian* Heresie; as also *Ibas* Bishop of *Edessa*; because, in a certain Epistle to *Maris* of *Persia*, read and approved of in the Synod of *Chalcedon*, he mentioned *Theodorus* with Honour and Respect: And lastly, *Theodoret*, because he had sharply opposed some Writings of *Cyril* of *Alexandria* against *Nestorius*; notwithstanding, *Theodoret* had approved his Faith to Pope *Leo*, and after his solemn Purgation, an Anathema was published against *Nestorius*; he was received in the Council of *Chalcedon*, both to his See and Communion. They contended that these three, nevertheless, should be condemned, and that the *Acephali* could not, upon any other Condition, be approved of by the Council at *Chalcedon*, and he reduced to the Communion of the Church; easily foreseeing, that they could not be condemned, without somewhat condemning the Synod of *Chalcedon* *.

* *Cave* Hist. 382.

Anno 520, St. BENEDICT instituted his Order, under certain Laws and Rules, and was Patriarch of the Monks of the West; from whose Institution, as from a *Trojan-Horse*, whole Troops of Religious Orders proceeded.

Anno 580, the *Boyorians*, by the Preaching of *Rupert* Bishop of *Worms*, were converted to the Faith of Christ. At the End of that Age, Religion in *Britain* was happily promoted, by *Columba* amongst the *Picts*, the Inhabitants of *Scotland*; and by *Augustine* amongst the *Saxons*.

JULIAN, Bishop of *Halicarnassus*, a City of *Caria*, was, by Sect, an *Eutichean*: He flourished *Anno* 510. At the Instigation of *Anastasius* the Emperor, he joyn'd himself to the Schismatical Monks, who assaulted *Macedonius* Bishop of CS. with Clamors and Reproaches. When *Justin* reigned, he, with *Severus* Bishop of *Antioch*, were drove from their Sees, and fled with him to *Alexandria*; where a Question being asked concerning the Corruptibility of the Body of Christ, he sharply disputed against his Companion *Severus*, and refuted him in Writings published against him; and was the first Inventor of the new Sect of *Apthartodocites* and *Phantasiasts*.

I cannot pass by one Remark, and that is, that when People separate from the Catholick Church, they often divide and Subdivide *ab invicem*, from one another. As for Instance, in our own Country, the *Independents* separated from the *Presbyterians*; tho', since the Revolution they pretend an Union, when Mr. *Mat. Mead* preached his famous Sermon, *Two Sticks made one*. The *Quakers* are divided betwixt the *Pennists* and *Meadists*. The *Anabaptists* are miserably shattered, into (say some) 30 different Parties. The *Muggletonians*, those wretched Creatures, are gone

gone from the *Quakers*. I could give other Inſtances, but I ſhall forbear *.

Xeneas, was a *Perſian* and a Slave, who flying from his Maſter, and not yet baptized, and with a Lie, aſſerting that he was a Clergyman, came to *Calandion* Biſhop of *Antioch*, and crept into that Church, *Anno* 506; whoſe lurking and occult Malice, *Calandion* more and more finding out, ejected him from the Church of *Antioch*. *Peter* the *Fuller* (of whom before, under the Name of *Gnapheus*) his Succeſſor, a Heretick, received him, and reſtored him to his Priſtine Dignity. (*Similes habent labra lactucas*; Like to Like, ſays the D—— to the *Collier*.) He created him, tho' not baptiz'd, Biſhop of *Hieropolis*, and commanded him to be call'd *Philoxenas*. This Knave, *Xeneas*, endeavoured to defend two contrary Hereſies, the *Neſtorian* and *Eutichean*; for he was a Man, *perfrictâ fronte*, one of a B——n Face.

When he had animadverted that *Anaſtaſius* the Emperor was addicted to the *Eutichean* Hereſie, that he hated the Council of *Chalcedon*, and that he did all that lay in his Power that *Eutichianiſm* ſhould every where prevail, and that the Council of *Chalcedon* ſhould be condemn'd. But when he could not prevail with Art or Force, with ſome Biſhops, this he effected, that the Good Biſhops ſhould be ſent into Baniſhment. Wherefore, I doubt not (ſays *Oſiander*) but *Beelzebub* aſſigned a Place in Hell for this moſt wicked Perſon, near the Traytor *Judas*. I cannot ſubſcribe to this; for I read that *Judas* repented; but I never read that *Xeneas* ever did; and, perhaps, he may be exalted to a higher Station in that infernal Region †.

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* *Prat.* 244. *Cave's* Hiſt. 386. *Forb.* 3. 18, 1. *Prat.* 44.

† *Niceph.* 17. 27, *Evag.* 1. 31. Hiſt. Mag. 6. 10. *Spond.* 1 Vol. 702. *Oſiand.* 6. 1, 14. *Prat.* 514. *Forb.* 3. 16, 1.

Severus,

Severus of *Piſidia*, was firſt a Lawyer; leaving that upon receiving Baptiſm, he lived a Monaſtick Life betwixt *Gaza* and *Maiuma* in *Paleſtine*; but favouring, too much, *Euticheaniſm*, he was expelled the Monaſtery, and was *Apocriſiarius*, or Chancellor to the Monks of his Sect at *CS.* where he obtained the good Graces of *Anaſtaſius* the Emperor, From the Year 513, in the Month of *November*, he was ſubrogated into the Place of *Flavian* Biſhop of *Antioch*, that was expelled from his See. Thus, poſſeſſing the Patriarchal Throne, (for Poſſeſſion was his only Right) he preſently anathematized the Council of *Chalcedon*; and ſending his Letters, filled with Threats and Prayers, he drew over other Biſhops to that Party of Impiety. *Coſmas* Biſhop of *Epiphania*, and *Severianus* Biſhop of *Arithuſa*, cut themſelves off, not only from his Communion, but alſo ſent him a Libel of Depoſition.

Anno 519, being ejected from his See of *Antioch* by *Juſtin* the Emperor, he went to *Alexandria*, where he became a Leader of the *Corrupticotites*, againſt the *Aphartodocites*; from hence he went to *CS.* where he perſuaded *Anthimus* the Patriarch of the *Euticbean* Sect, to leave his See. At length, by the Edict of *Juſtinian* the Emperor, he, together with *Anthimus* and others, were anathematized; ordering moſt grievous Puniſhments for them that ſhould preach his *Dogmata* (Opinions.) So juſt was this good, pious Emperor againſt theſe Hereticks. A Preſident for others to imitate and put in Practice.

The *Severian* Hereticks were divided into various Sects: *Nicephorus* (lib. 18. 49.) accounts five; and he ſays they had all Biſhops except the *Contabodit æ*. The *5th* Sect were *Tritheiſts*, ſo called, becauſe they aſſerted three Subſtances and Natures alike in all in the Holy Trinity, altho' they altogether avoided to ſay three Deities, or Gods; but one Holy and Con-

Conſubſtantial Trinity, one Deity, one God; ſo, impiouſly and moſt abſurdly dreaming of a Plurality of Natures in one Deity; who, following the Hereſie of *Peter Fullo* and *Severus*, were called *Monophoſites*, becauſe they acknowledged one Nature only in Chriſt the Mediator after his Incarnation *.

Anno 516, The *Neſtorian* Hereſie, which divided the Perſon of Chriſt, flouriſh'd as yet, and many were infected with it. And at this time they lapſed from *Neſtorianiſm* to *Arianiſm*, by denying the eternal Divinity of Chriſt. For Errors, like Tares, ſpring up, altho' they have been ſolidly refuted from the Holy Scriptures, and condemned in Religious Synods, and ſo paſſing from one Error to another is facile and eaſie; as ſome in our own Nation, leaving the Church, have run thro' all Sects, and ended either in Popery or Atheiſm. Wherefore, the Miniſters of the Church, as Watchmen, ought to attend their Function, leſt Errors, long ſince exploded, ſhould ſecretly, again, creep into the Churches of God †.

Theodorus Mesethenus reſtored the Hereſie of *Neſtorius*, but under another Form; for he ſaid, that the Word was one thing and Chriſt another, that *Mary* was not the Mother of God. Againſt theſe Errors, the 5th *Conſtantinopolitan* Synod was called. So it happens after an antiquated Hereſie ſhews it ſelf under another Vizard. And of this, our Nation affords a flaming Inſtance or two: For, what were

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* *Gra.* 10. 55. *Nic.* 16. 33. *Evagr.* 1. 33. Hiſt. Mag. 6. 5. *Oſiand.* 6. 1,31,32, *Prat.* 448. *Forb.* 3,5. 3,16. 2. 3,165. 1,8,1. *Spond.* 1 Vol. 725. *Niceph.* 18. 45,46. *Forb.* 3. 17,1.

† *Mazentbdus.* Hiſt. Mag, *Oſiand*, 6. 1. 25.

the Agitations, Ravings and Extaſies of our *French Prophets*, but a Revival of the *Quakers* under another Form. And as to the *Philadelphians*, what were their Whims and Ejaculations, but the Notions of *Molinus* revived *.

Anastasius the Emperor, in the Year 519, being infected with the *Eutichean* Hereſie, which ſpread it ſelf far and wide in the Churches, the *Eutichean* alſo chang'd themſelves (*Proteus* like) into divers Forms, that they might deceive by their ſlippery Confeſſions, the weak and ſimple Chriſtians: For they confeſs'd, That Chriſt did conſiſt of Two Natures, but not in Two Natures; that is, That there was ſometimes Two diſtinct and different Natures in Chriſt; but now One only Nature in Chriſt: Which is the Error (ſays *Oſiander*) of the *Schwenkfeldians* of our time.

This Hereſie penetrated from the Eaſt, into *Francia*. And when *Alamandarus*, King of that Country, had been lately baptized by the Catholicks, the *Eutichean* immediately made him a Viſit, and endeavour'd to draw him to their Party. The King put an egregious Cheat upon them, and aſſur'd them, that he had receiv'd Advice by Letters, that *Michael* the Arch-Angel was dead. The *Eutichean* denied, and ſaid, that Angels were not obnoxious to Death, as Men are. The King anſwers, How therefore, according to you, is a naked Chriſt crucify'd, unleſs he had Two Natures; whereas an Angel cannot die †?

* Hiſt. Mag. 6,5. *Oſiand.* 6. 1,25.

† *Boethius. Paulus Diaconus. Spond.* 1 Vol. 710. *Nic.* 6.35. *Zona.* Tom. 3. Hiſt. Mag. 6. 5. *Pomp. Latus* in vit. *Anaſtas. Oſiand.* 6,1,28. *Frat.* 28. *Spond.* 2 Vol. 3.

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Here I cannot omit to relate One Story (becauſe it ſhews the Fortitude of an Orthodox Biſhop) of *Oeniadus*, who by his Doctrine was wont to ſtop the Mouths of Hereticks; when *Anaſtaſius* exhorted him to come over to his Party, he couragiouſly reſiſted him, and upbraided his Impiety, as *Cedrenus* tells us, and thus addreſs'd himſelf to the Emperor: Come over Sir, to us, the Orthodox, leſt while you embrace the Opinion of Impious Men, *Severus*, *Euticheſ*, *Dioſcurus*, you ſhould be doom'd to Eternal Fire. And holding the Emperor by the *Chlamis* (Coat) he went on; This Garment, ſays he, will not follow thee, O Emperor, after Death; but Piety only, and Habits of Vertue will be Companions in the other World. Leave off therefore to perſecute the Church which Chriſt has redeemed with his Blood: Thou art Unlearned, and ignorant of Reaſoning; neither canſt thou perfectly underſtand any Decree of the Church; thou only keepeſt Fools by Impoſtures and ſcurrilous Calumnies; thou haſt Dignity enough, that thou art Emperor; do not moleſt the Biſhops of the Church.

At which (ſays my Author) the Emperor was confounded, and put to ſilence And altho' the Biſhop was in extream Poverty, he would not receive one Farthing from him; but his Faith and Piety was in God alone *.

Eutycheaniſm penetrated into *Scythia*; ſo that many Monks were bewitch'd with that Hereſie. They (the Monks) therefore ſent to *Rome* Embaſſadors to Pope *Hormiſda*, requiring his Judgment of *Eutycheaniſm* †. But when he underſtood that they were

* *Spond.* 1 Vol. 730. *Cedr.* in Ann. 25. *Anaſt.*
† *Forb.* 3. 21.

obſtinate, he refuſed to give them Audience. I think (ſays our Author) that *Hormiſda* appointed ſome Learned Men, who by diſputing, ſhould re-call the *Scythians* from their Hereſie; But nothing came of it.

Theſe Legates ſtaid at *Rome* 14 Months; in which time they complain'd in publick, that they were not heard. In the mean while they diſperſed the *Eutichean* Poyſon in *Rome*; which being known, they were commanded to depart the City. *Anaſtaſius* (of whom before) as inſtructed by *Eutichean* Doctors, before his Death, declar'd, that not a Trinity, but a Quaternity, ought to be adored. But the Impiety of this Emperor drew many Biſhops and Laicks into the ſame Blaſphemies: For Men, not really pious, accommodate their Religion to the Will of the Prince. So true is that of the Poet;

Regis ad exemplum totus componitur orbis.

Thus;

If Kings (and Biſhops) lead the Way,
Well may the People go aſtray.

The Divine Vengeance at length was reſolved to bring *Anaſtaſius* to an Account; and thoſe who, he imagin'd, were laying Snares for him, he was willing to deſtroy. Amongſt them, were *Juſtin* and *Juſtinianus*, who ſwayed the Imperial Scepter after his Death. *Anaſtaſius* was warned by a Night-Viſion to abſtain from their Deſtruction; for it was reported, that a Man in a Terrible Form appeared to him, who carrying a Book in his Hand, thus ſpake; Behold, for thy Wickedneſs and Apoſtacy from the Faith, I ſhall cut ſhort thy Life 14 Years. But it was foretold him (I know not by whom) that he ſhould periſh by Lightning. Therefore he built an Edifice, called *Tholorus*, Arch'd and Vaulted, and

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in, that for the moſt part, he liv'd. But when a great Tempeſt happen'd, attended with amazing Lightnings and horrible Thunders, it aſtoniſh'd the Mind of *Anaſtaſius*; and being thus terrify'd, he went from one Room to another, and often chang'd Beds. He was at laſt found dead in a Royal Bed: And 'tis not to be doubted (ſays our Author) except he repented in in his Agony, but that his Soul went directly to Hell.

The latter End of *Cromwell* is ſomewhat paralel to *Anaſtaſius*. Some time before his Death, he was attended with diſmal Apprehenſions, and Horrors of Conſcience; being, like *Cain*, afraid, that every one he met ſhould be his Executioner. He ſhifted at *Whitehall* from Room to Room; and at his Death was ſuch a Tempeſt, that one would be apt to think, the Devil carry'd his Soul in a Whirlwind to Hell. Here's a ſad *Speculum* for all Perſecutors of Chriſt's Church to view their Actions in, leſt what attended *Anaſtaſius* and *Cromwell*, ſhould be their Recompence and Portion.

The *Severian* Sect (in the Year 521.) which took its Name from *Severus* (aforenam'd) the Heretical Biſhop of *Antioch*, here and there lurk'd in the Churches; but, *re vera*, they were truly *Eutichean*. They thought, that the Divinity and Humanity of Chriſt were One Nature; from hence they were called *Aphthartodoitæ*; becauſe they ſuppoſed the Body of Chriſt (wholly, in their Opinion, converted into the Divinity) was not obnoxious to any Corporal Afflictions. And they were alſo ſtiled *Monophyſitæ*, becauſe they believed only One Nature in Chriſt. They were alſo called *Acephali*; perhaps *Severus* being dead, they had no Head, no Learned Man to depend on. As at this Day (ſays our Author) the *Schwenkfeldians*, who dare publickly in

Word and Writing, profeſs and defend their *Dogmata*, which are the ſame with *Eutycheaniſm* *.

Many oftimes proceed from one Sect; ſo the (*Anabaptiſts* in *Germany*) came from the Hereſie of *Eutiches* and *Severus*; for they hold the *Eutichean Dogma* (of one Nature only in Chriſt,) and they are ſo called, becauſe they re-baptize thoſe that come over to them from the Church. Moreover, they being taken in their nefandous Obſcurities, were at length exploded and condemned in one of the *Conſtantinopolitan* Synods.

The firſt Time, I think, that I met with the Predeſtination Hereſie is in the 6th Century, in the Year 620. Theſe Hereticks (ſays *Spondanus*) aſſert, That the Labour of good Works is not profitable to thoſe that live piouſly, if they are decreed by God to Damnation, neither do they hinder the Wicked, altho' they live impiouſly, if they are predeſtinared by God to Life Eternal: With which Aſſertion, good Men are averted from Good Works, and Evil Men are eſtabliſhed in Wickedneſs. *Lucius*, a Preſbyter of good Account fell into this Error; but by *Fauſtus* Biſhop of *Rhegium*, was reconciled to the Catholick Verity, and he ſubſcribed to the Council of *Arles*.

In the Hiſtorical Account ſome Centuries following, Notice is taken of theſe Hereticks; and many there are in our own Age that maintain this Error, eſpecially, thoſe of the Presbyterian Model †.

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* *Greg.* 10.55. *Niceph.* 16.33. *Evagr.* 1.33 Hiſt Mag. 6.5. *Oſiand.* 6.1,31.

† *Spond.* 2 Vol. 9.

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In the Year 526, *Arianiſm*, at this time, was, as yet, in a very flouriſhing Condition in many Parts of the World, in *Italy*, *France*, and *Spain*; for there the *Goths*, (*Veſtogoths* and *Oſtogoths*) who had invaded many Parts of the World with inſanous Fury, became Defenders and Propagators of *Arianiſm*, ſo that the Vigilance of learned Men, nor the piqus Zeal of the Magiſtrates, could put an effectual Stop to it; from whence, we may underſtand what deep Roots the Tares of Hereticks have: Wherefore, *Principiis obſta*; that is, Hereſie muſt be nipt in the Bud *.

In this Sixth Century, the horrid and antical Hereſie of the *Manicheans*, was not yet extirpated, who, among other Abſurdities, aſſerted that the Souls of Men, like the Metempſychoſis of *Pythagoras*, entered all Bodies (from one to another) as well of Men, as of Bruits, Reptiles and Plants; for *Anaſtaſius* (of whom before) the *Eutichean* Emperor, who could not endure the Orthodox Biſhops, gave them a Toleration, (that Bane of Religion;) therefore did this Hereſie repullulate, and had its Favourers. They were found in *Rome*; *Sicily*, and chiefly *Perſia*, from whence it came, (See the Life of *Manes.*) were horribly infected with this Plague; which Hereſie, *Cabades* King of *Perſia*, exterminated out of his Kingdom. The Story is too tedious to repeat; I ſhall refer the learned Reader to the *Magdeburg* Hiſtorians, and *Oſiander's Epitome*, cited in the Margin; and ſhall only give a Sketch of it in a very few Words. The Hereticks promiſed the Son of *Cabades*, that they

* *Theod.* Lect. 2. *Sabell.* 2, 2. 6. 2. *Paulus Dia.* 5. Hiſt. Mag. 6. 5. *Oſiand.* 6. 2. 1.

would

would Petition the Father to resign his Kingdom, upon condition that the Son would encourage their Heresie. This coming to the King's Ear, when all meeting at the King's Command, thinking he would Abdicate; he commanded all the *Manichees* to separate from the rest, and order'd all his Army to fall on them and destroy them all. A just Punishment for traiterous Rebels. That of the Poet was observ'd:

Parcere subjectos, & debellare superbos.

Thus,

Subjects are safe, when dutiful and good;
But Rebel-Traitors; answer with their Blood.

But *Spondanus*, the *Popish Annalist*, and Epitomizer of the Voluminous *Baronius*, tells the Story thus; I shall not (says he) omit what *Theodorus Lector* premises of *Cobades* King of *Persia*, viz. that when the King heard that an immense Measure of Jewels and Money, was preserved in a certain Castle between *Persia* and *India*, and willing to know the Truth of the Matter of Fact, he was repulsed by Devils inhabiting the Place. Then he made use of his *Magi*, his Wise Men, after of the *Jews*, to expel the Devils from thence; at last he recurred to the Christians which were in *Persia*; and after a celebrated Holy Meeting, the Devils, with the Sign the Cross, made by their Bishop, were put to flight, and the Castle left free. Thus *Theodorus*, and *Nicephorus* assert, the same, and before him, *Anastasius* the Library-Keeper, at the End of the Reign of *Anastasius* the the Emperor; and they add, that upon this Occasion, the Persecution, that was raised against the Christians, was put an end to, in which many Miracles

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cles were done, as *Anaſtaſius* and *Cedrenus* relate; and amongſt others, that the Chriſtians, when their Tongues were cut out, ſpoke readily, and walked upright with their Hams cut. I ſhall leave one Caution with the Reader, and then let him believe as he liſt. This is a Popiſh Tale, as there were many ſuch in this and following Ages; and the *Roman* Clergy vent them to gain Proſelytes to their corrupt Church. But if the candid Reader will be of my Opinion, I ſhall make a free and open Confeſſion, that I cannot believe this and a Thouſand more Stories recorded in the *Roman* Martyrologies *.

ANTHIMUS, Biſhop of *Trapezand* in *Pontus*; afterwards, in the Year 535, by the Favour of the old Empreſs *Theodora*, was made Patriarch of CS. He was willing to lurk under the Vizard of Piety. He profeſs'd that he venerated the firſt four General Councils, and had them in the Dypticks, (Regiſters) that they were thro'ly Apoſtolical; yet, in the mean while, the *Eutichean* Hereſie was in him, and therefore, in the following Year, a Libel of Accuſation being offered by the Eaſtern Biſhops, and by *Agapetus* the Pope, being ſeduc'd by *Severus*, he refuſed to confeſs the two Natures in Chriſt, for which he was depoſed by the *Conſtantinopolitan* See, and preſently after, from that of *Trapezuntium*; which Sentence, the Synod held at CS. ratified, and he was afterwards condemned by *Juſtinian* the Emperor, Pope *Vigilius*, and many Synods †.

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* *Niceph.* 16 36. *Theod Lect.* Coll. Lib. 2. *Sabell.* 2. 2. Hiſt. Mag. 6. 5. *Oſiand.* 6. 2, 9. *Anaſt.* in Chron. *Spond.* 1 Vol. 526.

† *Cave's* Hiſt. 406. *Niceph.* 17. 9. *Evagr.* 4. 11. *Oſiand.* 6. 24. Hiſt. Mag. 6. 10. *Prat.* 32. *Forb.* 3, 15, 1. 3, 15 2. 3, 3. *Spond.* 2 Vol. 30, 31.

THEO-

Theodosius, an *Alexandrian*, a Rhetorician by Profeſſion, afterwards one of the *Alexandrian* Clergy, and a Diſciple of *Severus*; living at *Alexandria* after his Ejectment from the See of *Antioch*; and after *Severus*, was Chief of the Sect of the *Alexandrian Corrupticolites*, who from him were called *Theodoſians*: But at that time *Gaian* the Archdeacon, was elected by the *Aphthardodicites*, or Phantaſiaſts. He being thus Head of that Sect, was choſen into his Biſhoprick by the Monks and People of *Alexandria*; and by this means *Theodoſius* was by Force ejected, and *Gaian* held it 103 Days. And when *Naſates* comes by the Emperor's Command, he had a ſharp Diſpute with the *Alexandrian* People; *Gaian* was expell'd, and *Theodoſius* reſtored to his Place. In the following Year *Theodoſius* was accuſed of *Eutycheaniſm* to the Emperor *Juſtinian*; and after he had poſſeſs'd his See 16 Months, being called to *CS.* he boldly reſed to ſubſcribe to the Decrees of the Council of *Chalcedon*; for which he was depos'd, and baniſh'd Six Miles from *CS.*

Living then in *Thrace*, he made himſelf Leader of another Sect of the *Corrupticolites*: For they were divided into Factions (wounding one another) concerning the Nature of Chriſt.

The Name of *Agnoites* was given to thoſe who denied that Chriſt, by the Virtue of his Human Nature, knew the Day of Judgment: The contrary Opinion *Theodoſius* and his Sectaries defended. He was alive when *Liberatus* wrote his Breviary. He wrote ſome Epiſtles to *Anthimus* and *Severus*, as *Evagrius* tells us *.

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* *Cave's* Hiſt. 406. *Prat.* 474. *Forb* 3, 18, 2. *Spond.* 1 Vol. 670. 2 Vol. 30.

VIGILIUS, a *Roman* (the Son of *John Seyrba*, and was born 498.) Archdeacon of *Rome*; and was designed by Pope *Boniface* to be his Successor; but his Intention was frustrated. In the Year 537 he was by *Agapetus* sent Apocrisiarius (Chancellor) to *CS.* and the Year following, at the Death of *Agapetus*, to gratifie his nefarious Ambition, he bought the Pontificate of *Theodora* the Empress; and as soon as he had obtained the *Roman* See, he restored *Anthimus* to his See of *CS.* and communicated with *Theodosius* and *Severus*. (*Vigilius* was a rare Vicar of Christ, as 'tis usually styl'd by the *Roman* Authors.) He promised, giving his Hand, that he would condemn the Council of *Chalcedon*; and for a Reward of his Perfidy, *Theodora* brib'd him.

Vigilius being thus fortify'd by the Mandates of *Theodora*, he hastens to *Rome*, draws over *Belisarius* the General, to his Party; and takes care that *Silverius*, falsely accused of Treason, should be sent into Banishment. By Letters he gives Satisfaction to the Empress. He damns the Council of *Chalcedon*, confesses One Nature only in Christ. In consideration of a Bribe to *Belisarius*, he procures *Silverius* to be banish'd to the Island *Palmaria*, where he was almost starved.

In the Year 540, *Silverius* was slain by Cut-throats. In the Year 544, in Obedience to *Justinian* the Emperor, he condemned *Origen*; but 546, being entreated by *Justinian* to condemn the *Tria Capitula*, he obstinately refused. And *Theodora* was not satisfied that he had condemned the Synod of *Chalcedon*, which made her his Enemy. With whose Flatteries *Justinian* being moved, he calls a Council to be held at *CS.* and summons *Vigilius* from *Rome*. *Vigilius* shuffles: Upon which the Emperor commands *Belisarius* to bring him by Force. In the Month of

November he enters on his Journey, with the Curses and Contumelies of the *Roman* Citizens, whom he made his Enemies by his Homicides and Tyranny. In the Month of *December* he arrives in *Sicily*, celebrates Ordinations, and sends Letters to the Emperor, begging that a Synod might be called at *Sicily*, not at *Cs.* The Emperor rejecting this, *Vigilius* goes to *Cs.* and the Year following he finds *Origen* condemned by *Menna*, and he removes *Menna* from Communion.

Theodora uses her Craft, and demands that *Vigilius* should restore *Anthimus*. *Vigilius* struggles; and to take off all Hope of the Empress, he enters into Communion with *Menna*. And also in *March* he convenes a Synod of Bishops, and brings the Cause of the *Tria Capitula* into Examination. Upon which there was a hot Contention among the Fathers. It was his Pleasure that every one should deliver his Opinion in Writing. 'Twas done. *Vigilius* writes that famous Determination, and offers it to the Emperor, in which he anathematizes the *Tria Capitula*.

The Report of this Action being divulged, the Western World groans; the Clergy and *Roman* People renounce his Communion, strike his Name out of the Dypticks, and appoint *Pelagius* the Deacon Pontiff.

The *Africans* calling a Synod, exclude him Synodically from Catholick Communion, leaving him a Place for Repentance. *Vigilius* was terrified at the great Motions of the Occidentals, and re call'd his Sentence. *Justinian* rages, and loads the Pontiff with Reproaches. He flies to the Church of St. *Euphemia*, and takes hold of the Horns of the Altar. By the Command of the Emperor he is brought back, and a Rope being put about his Neck, he is led thro' the City, and is cast into Prison, enduring great and poignant Misery. This he bears with an admi-

rable Constancy of Mind: And to pay the Emperor in his own Coin, he interdicts *Theodora*, *Cæsarea* (the Emperor's Favourite who acted and did what he pleased with him) and other Bishops, together with the *Roman* Clergy.

Anno 552. an Agreement is made; And *Vigilius*, *Theodorus* and *Menna* offer a Libel and beg Pardon. The Cause of the *Tria Capitula* is permitted to be determin'd in a General Council. *Justinian* calls one to meet at *CS.* which began on the 5th of *May* that Year. *Vigilius* was present at it, and could not be persuaded to comply. At length, on the 6th Month of the Session he comes into their Opinion, having alter'd his own; and the former Constitution on this Part being revok'd, he sends Letters to *Eutichius* Bishop of *CS.* and immediately publishes his prolix and tedious Constitution; in which he anathematizes the *Tria Capitula*, and confirms the Doctrines of the Synod. With this *Justinian* is pacified, and orders *Vigilius* with his Associates, to depart *CS.* who going to *Syracuse*, died there of the Stone.

Now, I would beg Leave to ask a few Questions of the Papists; Where's the Infallibility of the *Roman* Pontiff? Where's the Right of electing a Pope? Not in the *Roman* Pontiff, but in the Emperor. Where's the Instability of the Pope? These material Questions ought to be clear'd, and answer'd, before they presume to put in practice that intolerable Invasion of the Imperial Power and Authority *.

* *Plat. Onuphrius. Evagr.* 4. 38. *Hist. Mag.* 6. 10. *Ofiand* 6. 2. 9. *Cave's* Hist. 409. *Howel's* View of the Pont. 87. *Forb.* 3,23,3. 5,6. 3,24,8.

Mono; the Remains of *Pelagius* as yet continu[ed] in England; and his Opinions were at last ventilated. *Damicius Gildas* strenuously opposed them; so that the false *Dogmata*, long since confuted and condemn'd, are at length rooted by the Devil, that Eternal Enemy of the Catholick Church. Wherefore the Ministers of Christ must watch, that the Latter Ages become worse than the Former *.

Ostander places the *Monothelites* about the Year of Christ 565, though the most Learned Dr. *Cave* puts them in the next Century (as we shall see by and by.) These Heretick (says the Former) occasion'd here and there Trouble to the Churches.

They denied the Two Wills of Christ, a Divine and Human. They thought, if Two Wills were constituted in Christ, there would be a Contrariety in them. This Heresie sprang from *Eutichean*ism: For when the *Eutichean*s acknowledged One Nature only in Christ, from thence they believed also there was only One Will in him †.

About this time (581,) K. *Chilperick* began his Heresie; and to that Intent he composed his Edict, which was, That the Holy Trinity was not in Distinction of Persons, but only was called God; thinking it unworthy, that God, as Man, should be nominated a Person; affirming also, That he was the Father who was the Son; and also, That he was the Holy Ghost, who is Father and Son, The King also requir'd of *Gregory Turonensis* to agree with this Edict and Confession. The King also demanded the same of *Salvius* Bishop of *Albigum*; but both denied his Errors.

* *Bale.* Hist. Mag. 6 5. *Osiand.* 6. 2,20.
† *Volaterr.* Hist. Mag. *Osiand.* 6. 3,16.

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The King truly was in a Rage; but nevertheless he desisted from his impious Undertaking *.

'Tis therefore the Duty of the Clergy to oppose strenuously, but with due Respect and Reverence, Princes erring in Matters of Religion; and not to sooth and flatter them in their Errors, as some do; but to direct them in their *Credenda* and *Agenda*, in their Faith and Practice; as St. *Ambrose* acted in the Face of *Theodosius* the Emperor, to stand up for the Rights of the Church, let the Consequence be what it will. The God whom they serve, will support and assist them, and carry them through all their Sufferings and Difficulties, and will extricate them out of their Troubles, and at last will honour such Martyrs and Confessors with Eternal Crowns of Glory.

Anno 588, *Gregory* of *Tours* had one amongst his Presbyters, who asserted, that there was no Resurrection (the Heresie of our present *Quakers.*) *Gregory* held a Disputation with him, which is inserted in the History of the *Centuriators.* The Disputation being ended, the Presbyter departed from the Bishop; and being heartily sorry, promised the Bishop, that for the future he would firmly believe the Resurrection of the Dead †. Thus this Sadducean Heresie was nipt in the Budd. Therefore we must not despair of those who fall into Heresie: For such may be reduc'd into the right Way by Religious Conferences and Colloquies.

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* *Greg. Turon.* 5. 44. *Rob. Gan.* Hist. Mag. 6. 5. *Osiand.* 6. 4. 5.

† *Greg. Turon.* Hist. Mag. *Osiand.* 6. 4, 11.

Anno

Anno 591, In the time of *Gregory the Great*, the Donatiſt Hereticks reviv'd and encreas'd; and by too much Lenity and Liberty of the Magiſtrate, had fix'd their Hereſie or rather Schiſm. For they re-baptiz'd thoſe who had been baptiz'd by the Catholicks; they deſpis'd the ordinary Miniſters of the Word and Sacraments (like our Diſſenters of all ſorts.) But of theſe Donatiſts I have formerly ſpoke. But this is obſervable, That Hereſies which ſeem for a long while to be pluckt up by the Roots, do often revive. The Miniſters of the Goſpel ſhould watch and take care, leſt the good Seed ſhould be oppreſs'd and ſuffocated by the Tares *.

Anno 597, After the Church of Chriſt was every where in the Chriſtian World contaminated with Human Traditions, falſe Opinions and Idolatrous Worſhip; and moreover, Epicuriſm had poſſeſs'd the Hearts of many Biſhops, Politicians and Plebeians; God was provok'd to juſt Anger, and decreed to ſend into the World the Darkneſs of the moſt impious *Turkiſh* Religion, being about to puniſh the Ingratitude and Idolatry of the Chriſtian World †.

MAHOMET, the Author of this *Turkiſh* Blaſphemy, and *Saracenic* Tyranny, was born *Anno* 597, in *Arabia*, begotten of a Gentile Father and a Jewiſh Mother; who, when a Man, vaunted, That he was the Great Prophet of God, and ſpread his impious Religion in the World. Of whoſe Life, Actions, and new Law, which they call the *Alcoran*, we ſhall treat in its own Place in the following Century.

* *Greg. Mag.* Hiſt. Mag. *Oſiand.* 6. 4,27.
† Hiſt. Mag. 6. 15. *Oſiand.* 6. 4,20. *Prat.* 12. *Forb.* 4,1,1.

And

And I shall conclude this Century, with LUCINIUS CHARINUS, the worst and most foolish of Hereticks; who publish'd a Work with this Title, *Apostolorum Periodi*; containing the Acts of *Peter*, *John*, *Andrew*, *Thomas* and *Paul*; whose Style is unequal, and uncomely, and full of Monstrous Opinions. In this Book he gives the Reader the most rude Ravings of the *Ebionites*, *Marcionites*, *Valentinians*, *Eucratites*, and other Hereticks of the worse Note *.

* *Cave's Hist.* 437.

A

View of the Monothelitan *AGE.*

POPE *Boniface* the 3*d*, obtains the Title of *Oecumenical Biſhop*, of the Tyrant *Phocas*, the moſt wretched of Men, either out of Pride for the Pontificate, or out of Envy to *Cyril* Patriarch of *CS.* tho' *Gregory* the Great, Predeceſſor of *Boniface*, had condemned, in plain Words, that Title in the Biſhops of *CS.* as a new Name, a ſingular Blaſphemy, and a Tumour of vain Glory, a new Pride, an Evil of Pride and Confuſion, a Temptation of Diabolical Uſurpations, a ſuperſtitious, raſh and nefandous Word of Elation, the Invention of the firſt Apoſtate, and the Forerunner of Antichriſt.

In the Year 622, from which the *Hegira* or *Æra* of the *Mahometans* begins, *Mahomet* (not leſs fortunate than cunning, the Impoſtor of the *Arabians*, the great *Flagellum*, or Mall of Hereſie, and Jars) ariſes; who with *Sergius* the *Neſtorian*, *Phinebas* the *Jew*, and *Abdallah* the *Arabian*, compiled the Alcoran, which they boaſted came from Heaven. Hence he became a new Prophet, and chief Prince; whoſe Original, falſe Prophecy, *Hegira*, Fights, Succeſſors, Death, the whole Worſhip and Religion of the Eaſt, the moſt famous *Hottinger*, in his Oriental Hiſtory, above others, has treated of.

The

The Hereſie of the *Monothelites*, aſſerting one only Will in Chriſt, a new Off-ſpring of the *Eutycheans*, had it its Riſe about the Year 680. The Works of *Sergius* of *CS.* and *Cyrus* of *Alexandria* found an eaſie Paſſage thro' the Eaſt; and Pope *Honorius*, infected with it, diſperſes that Hereſie in the Weſt. (Where is now the Infallibility and Inerrability of the *Roman* Pontiff, that the *Roman* Authors make ſuch a Clamour about? Not in the Pope, ſure, as ſome of their Writers, with an unheard of Preſumption aſſert; it muſt be then in the Pope *in Cathedrâ*, or in a General Council, or in the Church diffuſive; and if not in any of theſe, as it is not, it is a mere *Non-ens*, a Fiction of the Brain, a Chimera, a *purum putum nihil*; (So much of Nothing.)

In the Year 639, *Heraclius* the Emperor publiſhes his *Ekthesis* (Confeſſion) which confirm'd the *Monothelite Dogma*, ſtrenuouſly defended by *Sergius*, *Cyrus* and others, which was condemned at *Rome*, by the Occidentals. Theſe Jars and Contentions increaſing dayly, in the Year 648, *Conſtantine* publiſhes his Type and Edict, in which he commanded Silence to both Parties concerned in this Controverſie. At length, in the Year 680, and in the following Year, the General Council was held in *CS.* in which this Controverſie was ventilated, and the Hereſie with its Favourers *Paul*, *Sergius*, *Cyrus* and others, together with *Honorius* are anathematized. (A Pope cenſur'd and curſed by a General Council, is a Doctrine, not at all reliſhing now at *Rome*. What can the Popiſh Writers ſay to it: In Fact, this Doctrine is not tenable: They give it up; and *Platina* and *Onuphrius* confeſſes the Fact, and there's an End to his Holineſs's Infallibility.) After ſome Years, the Oriental Synod, in *Trullo*, of the Imperial Palace, in which are made 202 Canons as an Appendix or Supplement of the two preceding Councils, commonly called *Quini-*

ſext; whoſe Canons, with much ado, the Church of *Rome* admits. In this Age the Chriſtian Faith is Propagated far and wide thro' the different Kingdoms of the *Engliſh Saxons*; and from this Country, as a perpetual Fountain, many Rivers are deriv'd to Foreign Nations: Hence, from the Labours of *Suidbert*, *Wigbert*, *Willfred* and other *Engliſh*, the *Frizons*, *Germans*, and other Northern Nations were converted to the Chriſtian Faith.

JOHN PHILOPONUS an *Alexandrian*, by Art a Grammarian, one converſant in the Philoſophy of *Ariſtotle*. He flouriſh'd about the Year 601. He vented Opinions, very different from the Verity of Faith. He was of Opinion, occaſion'd by his Philoſophy, that *Hypoſtaſis* and Nature was the ſame; from hence, at firſt, there was one only Nature in Chriſt; alſo he rejected the Council of *Chalcedon*. Hence it came to paſs, that when the Catholicks objected, that there were three *Hypoſtaſes* in the Trinity, yet but one only, Nature; to extricate himſelf, from this Objection, *Philoponus* was ſo hardy, and bold, as to teach, that three Natures did exiſt; yet he conſtantly deny'd that there were three Deities, or Gods. Hence it was, in times paſt, and to this Day, he is call'd the Author and *Anteſignanus* of the *Tritheiſts*. He aſſerted, That the Bodies of the Dead, as to Matter and Form did wholly periſh; and he taught, That the Bodies, form'd by God in the Reſurrection, were, by Divine Judgment, to be put in their Place: From whence, it is ſaid by ſome, that he denied the Reſurrection. Other Notions he diſperſed among the Vulgar, as may be collected from his Writings, and other Authors coetaneous with him *.

* *Cave* Hiſt. 441. *Niceph.* 18. 47, Hiſt. Mag. 7. 11. *Oſiand.* 7. 1, 9. *Forb.* 3. 17, 2. *Prat.* 258. *Spond.* 2 Vol. 30.

CONON,

Conon, a Diſciple *John Philoponus*, whoſe Hereſie he ſtrenuouſly defended in a Diſputation, which, together with *Eugenius* he had againſt *Paulus* and *Stephen*, *Eutichean* Hereticks, before *John*, Patriarch of *CS*. At length *Philoponus* being offended with him, becauſe he would not confeſs that the three Natures and Subſtances, which he had put in the Trinity, were equal in every thing, and varying in nothing; this put him upon inſtituting a Sect of his own, which took his own Name; and he was Præfect over it, *vice Epiſcopi*, inſtead of a Biſhop *.

Themistius Calonimus, a Follower of the *Severians*, *Theophaſchites* and *Agnoets*. He flouriſh'd about Year 601. He wrote an invective Oration againſt the *Deliria* (Ravings) of *Philoponus*, concerning the Reſurrection. He compoſed a Book for the Sect of the *Agnoets*. Here's Heretick againſt Heretick, both againſt the Catholick Church; as it was ſaid of old, *Ephraim* againſt *Manaſſeh*, and *Manaſſeh* againſt *Ephraim*, and both againſt *Judah* †.

Theodorus an *Alexandrian* Monk, and a Sectator of the Hereſie of the *Severians*, *Theophaſchites* and *Theodoſians*. He flouriſh'd about the Year 601. He wrote a ſhort Confutation of the raſh and very abſurd Contention of *Themiſtius* againſt the Fathers: It is very obſervable, that a Heretick ſhould take upon him the Defence of the Truth ‡.

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* *Cave's* Hiſt. 445. *Prat.* 135.
† *Cave's* Hiſt. 445. *Forb*, 3. 19, 14, 15. *Spond.* 2 Vol. 8. 30.
‡ Syn. 6. *CS.* Hiſt. Mag. 7. 11. *Oſiand.* 7. 1, 19. *Cave's* Hiſt. 445.

Anno 604, At this time the Hereſie of the *Severians* flouriſh'd, being divided into many Heads. Some of theſe were called *Contobaptites*; others, *Theodoſians*; others, *Angelites*; ſome, *Petrites*; others, *Cononites*; taking their Denomination, either from their Maſters, or Places where they inhabited.

Platina ſeems to be in the right, that *Severus*, from whom theſe Sects (condemning and tearing one another) proceeded, was not that *Severus* Biſhop of *Antioch*, who was the Propugnator of another Hereſie; but Biſhop of *Aquileia*.

Eccleſiaſtical Writers mention nothing particular of theſe Hereticks, but this, That the Father is one, the Son another, and another the Holy Ghoſt; but that neither of theſe was by himſelf God by Nature, but had a common Deity exiſting in themſelves, and only participating of that Indiviſible Deity, every one was God. Theſe Fanatical Men ſeemed willing to ſearch out by their own Reaſon, the Myſtery of the Ever-bleſſed Trinity. From hence they fell partly into *Arianiſm*, and partly *Sabellianiſm* *.

The Hereſie of the *Agnoets* had a Revival. Theſe, from a Saying of Chriſt, That the Son was ignorant of the Day of Judgment, ill collected, That God the Word knew all things; but his Humanity, according to Subſiſtence united to him, was ignorant of many things; and therefore the Son was leſs than the Father.

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* *Niceph.* 12.49. Hiſt. Mag. 7. 5. *Plat.* in *Gre. Oſiand.* 7. 1,5.

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This Error (ſays *Oſiander*) in which all the *Calviniſts* agree, had its Riſe, that they could not diſcern the State of the Perſon of Chriſt in Humility, and the State of him in his full Glory and Majeſty, which the Son of Man hath now after the Reſurrection: For the Son of Man, whilſt he was in the Form of a Servant, knew not of the Day of Judgment; but that now being laid aſide, the Son of Man knew, which the Eternal Word of God knew *.

From the *Severian* Hereſie ſprang another, call'd the *Acephali*; becauſe, as it wanted a Head, they had no certain Author of their peculiar Sect. They aſſerted, That there was One Nature of Fleſh and Blood in Chriſt. Their Biſhop and Prieſt being dead, they baptized none, nor diſtributed the Lord's Supper at the Paſchal Feaſt. That Matter (which they uſed in the Celebration of it) they kept a long while; and dividing it into very minute Parts, they diſtributed to Men. Of this Hereſie ſomewhat has been ſaid already in the Sixth Century (See *Anno* 606.) For, as already obſerv'd, Hereſies that ſeem to be eradicated, often ſpring up again. Wherefore the Clergy muſt watch †.

Anno 613. About this time MAHOMET, the Propugnator of the *Turkiſh* Tyranny and Impiety, began to proclaim himſelf the Prophet of God; and when he had for Ten Years occultly infuſed his Poyſon into the Minds of Men, then raiſing an Army, he propagated his *Dogmata*, and forced Men to receive them. Of his Life I have ſpoken ſomewhat alrea-

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* *Prat.* 24. *Forb.* 3,4,4. 3,9,14. 3,9,15,18.

† *Niceph.* 18.45. Hiſt. Mag. 7.5. *Prat.* 4. *Forb.* 3,14,15. 4,5,3.

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dy. The curious Reader may ſee more, in his Life wrote by the learned *Prideaux* Dean of *Norwich*. I ſhall now recite his *Dogmata* from the *Alcoran*, which he, with the Help of others, compoſed, as is hinted already. He aſſerted, That his *Alcoran* came from Heaven; That no Doctrine was perfect but the *Old Teſtament*, the *Goſpel*, and his *Alcoran*. He declares the Deſpiſers of it ſubject to Eternal Puniſhments. He makes himſelf the great Prophet ſpoken of in Scripture. *The Lord ſhall raiſe a Prophet from amongſt thy Brethren.*

In his *Alcoran*, he moſt impiouſly denies the Divinity of Chriſt, ſaying, That *God did not beget a Son, becauſe he had no Wife.* (Oh! horrid Blaſphemy!) He aſſerts, that God gave his own proper Soul to Chriſt the Son of *Mary*; yet he pertinaciouſly denies, that he is the ſame God, and affirms, that he was the Meſſenger of God, and a Prophet; that he was not equal to God, but ſubject to him. He denies, that he was crucified by the *Jews*, and trifles, by ſaying, that one like him was. *Mahomet* mentions the Holy Spirit, and ſays, his *Alcoran* was indited by that Spirit; but ſpeaks not one Word of his Divinity. I have not Patience to mention any more of this Impoſtor's Blaſphemies; but ſhall refer the Reader (if he be not glutted already) to the Quotations in the Margin *.

* *Zon.* Tom. 3. *Paulus Diac. Vincentius*, Hiſt. Mag. 7.15. *Oſiand.* 7. 1,13. *Prat.* 302. Read *Forbeſius's* 4th Book throughout. *Spond.* 2 Vol. 128.

In

In the Year 616, From the *Eutichean* Hereſie many others ſprouted, tho' under different Names, and brought much Trouble to the Church of Chriſt. Amongſt theſe, was the Hereſie of the *Monophyſites*; ſo called, becauſe its Followers aſſerted one only Nature in Chriſt. This Error *John Philoponus* held (of whom before.) They alſo thought, that when the two Natures were united in Chriſt, one only Nature in Chriſt was made of both; but did not remain two diſtinct Natures in Chriſt *.

The *Eutichean*s who liv'd in this Age, beſide the now recited Error, alſo thought, That the Fleſh in Chriſt was only feigned, not true; That Chriſt in Specie, in ſhew, not truly ſuffer'd; That the Actions of Chriſt, as human were only Phantaſies. So, from one Hereſie, many of neceſſity follow †.

The *Theopaſcites* (and theſe came from the *Eutichean* Herd) got their Name hence, becauſe they contended that the Divinity of Chriſt was affix'd to the Croſs and ſuffer'd. Thus hence it happen'd, becauſe, after the Union of the two Natures, they believed one only Nature in Chriſt. But they fluctuated variouſly in their Opinions; for ſometimes they affirm'd, that Chriſt neither ſuffer'd, nor died, nor roſe again; but another was taken by the *Jews*, was crucified, and roſe. They alſo thought, becauſe they believ'd, that Chriſt did not aſſume a Body from

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* *Niceph.* 18.45 46,47. Hiſt. Mag. 7.5. *Oſiand.* 7.1,18. *Prat.* 338. *Forb.* 3.14,5. 3.17,1. 1.14,5.

† *Bede's* Hiſt. 4,17. *Niceph.* 18,52. Hiſt. Mag. 7,5. *Oſiand.* 7.1,18.

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the Body of *Mary*; but only did paſs thro the Virgin *Mary*: For the Son of God (ſay they) had an incorruptible, uncreated, celeſtial, ſubtil Body, and free from all Paſſion. They alſo thought, that the Son of God had Fleſh, wanting a Soul, and the Divine Nature ſupplied its Place. (The very Notion of our Modern Hereticks*.)

It is attributed to theſe Hereticks, that at *Eaſter* they ſacrificed, after the *Jewiſh* Cuſtom, Oxen and Sheep, and ſprinkled them with the Blood of the Lamb, and then ate it. When they Baptiz'd Men, they honour'd the Croſs. In the Middle of the Croſs, they had a Nail dipp'd in the Blood of the Victim. They joyn'd Three Croſſes, which they called the Holy Trinity; ſignifying, that the Trinity ſuffered. They alſo honoured Images. On the Day of Preparation to *Eaſter*, they hid the Holy Croſs; afterwards they ſought for it, and brought it. They were wont to anoint with Oil their Oblation, (I think the Lord's Supper) becauſe they ſeem'd to receive it from *Judaiſm*. Into ſuch Madneſs Men fall who wander from the Path of God's Word †.

To theſe Hereticks we may joyn the *Monothelites*, ſo call'd (as obſerved before) becauſe they decreed only one Will in Chriſt, one Operation, and they fetch'd their Original from *Eutycheaniſm*; for they aſſerted the ſame. The Error of the *Monothelites* took its Riſe at *CS.* and had ſome Patriarchs for its Authors, Patrons and Defenders. *Heraclius* the Emperor was entangled with this Hereſie; and upon this Occaſion, when he was at *Hieropolis*, one *Athana-*

* *Niceph.* 18,52. Hiſt. Mag. 7.5. *Oſiand.* 7.1,18. *Prat.* 479. *Forb.* 1.16,9. 3. 12,24. 3.21,6, 24.

† Ut ſupra.

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ſius, Patriarch of the *Jacobites*, (for they alſo were *Eutichæans*) an eloquent Man, one of a ſharp and malicious Wit, comes to the Emperor, and in Diſcourſe with him, had ſomewhat concerning Religion. The Emperor being delighted with the Eloquence of the Man, promiſed him the Patriarchate of *Antioch*, upon this Condition, that he would ſubſcribe to the Synod of *Chalcedon*. *Athanaſius*, gaping for his Prey, pretended that he did approve of the Council. In the *Interim*, diſputing with the Emperor what he thought of the Wills and Operations in Chriſt; whether the Will of Chriſt was ſimple or twofold; the Emperor not underſtanding that Captious Queſtion, conſults about it with *Sergius* Biſhop of *CS.* and *Cyrus* of *Phaſelis*, both which were tainted with the *Eutichean* Hereſie; they perſuaded the Emperor, that there was only one Will and Operation in Chriſt. The Emperor being thus deceived, not only embrac'd the Errors, but alſo endeavour'd to bring others into it. For by him and his Succeſſor *Conſtantius*, a Perſecution is raiſed againſt the Orthodox. And this Hereſie ſpread thro' the Eaſt and *Africa*, until *Conſtantinus* the Emperor put a Stop to it. How neceſſary it is for Kings and Princes to have ſound Confeſſors about them, we learn from this Emperor's Example: For had it been ſo with *Heraclius*, he had not ſtrayed from the Truth, and fell into Hereſie; and the Church had been ſecure from Perſecution.

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* Ut ſuprà. *Forb.* 3,17. 3,5. 2,4,5. 5,29,31. 5,2,36. *Prat.* 219. 338.

One JACOBUS (ſays *Nicephorus*, &c. *,) ſirnamed *Zanzalus*, a *Syrian* (and Cotemporary with *Phitonus*) an obſcure Man, did with Might and Main propagate among the *Syrians* the ſame Hereſie of the *Theopaſchites* and *Monophyſites*; and his Followers, for many Ages were called *Jacobites*.

This *Jacobus Zanzalus* was alſo the Leader of the *Armenian* Sect, who held many other Errors and Hereſies with the *Monophyſites*; ſo that the Sect of the *Armenians* was the very Sink of many Hereſies. *Nicephorus Caliſtus* (*Lib.* 18.53.) gives an Account of them. They err (ſays he) with *Arius*, That God the Word had a Nature obnoxious to change; That he aſſumed Fleſh, wanting a Soul, (the Notion of Mr. *Whiſton*;) with *Apollinarus*, That the Body of our Lord had not a Mind; and That the Divine Nature was ſufficient, and performed the operative Energy of the Mind, *&c.* *Nicephorus* moreover names *Euchanius Montecun* of the *Armenian* Sect, who taught the ſame with *Jacobus*.

This Sect of the *Jacobites* continue to this Day in the Eaſt, as *Chytreus* and *Brerewood* inform us †.

THEODORUS, Biſhop of *Pharan* in *Arabia-Petræa*, near the Confines of *Egypt*, was moſt wretchedly addicted to the Hereſies of the *Eutichæans*, and *Monothelites*. This Knave (ſays *Oſiander*) collected a little Book from the Writings of the Fathers, *viz.* ſome obſcure and mutilated Sentences, by which he endeavours to palliate his Error; whoſe Example Fanatick Teachers imitate, who from the Sentences of the Fathers, mutilated and corrupted with a perverſe

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* *Niceph.* 18. 52. *Forb.* 3.17.3.
† *Forb.* 3,17,6. *Spond.* 2 Vol. 30.

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Interpretation, ſeek to patronize their Error, when they are deſtitute of true Foundation and Proofs *.

In the Year 615, the *Pelagian* Hereſie was not yet extinct; but as a Fire covered with Embers, Satan blows it up, and *de novo*, infects *Scotland* and *England*, in which Places it had been before: Alſo, the Hereſie diſſeminated it ſelf from *France* to *Spain*; and another was affix'd to it, called the *Helvidian*, whoſe Followers taught, that *Mary* the Mother of Chriſt, after her firſt-born, brought forth many Sons: But this was an old Hereſie. But to return to the Explication of *Pelagianiſm*; the Sum of which Hereſie, is this, that Man can exiſt without Sin, and that from his own Will, and not from the Grace of God: Which Error brought others; as for Example, the *Pelagians* thought, that the Faithful, praying for the Remiſſion of Sinners, they did not pray for themſelves, but for others: And the Original of this Error was, that the *Pelagians* neither knew themſelves, nor underſtood the true Sence of the Divine Law †.

In the Year 616, At this time, the *Neſtorian* Hereſie ſhew'd again, its Head: For there were Monks in *Spain*, who embraced this Error, diſperſed, and endeavoured to defend it. They Thought (as before in *Neſtorius*) that *Mary* did not bring forth God, but Man; and for that Cauſe, ſhe was not the Mother of God, but only of Chriſt; That the Natures in Chriſt were not united, but only joyned by Habit and Affection, as a Man unites himſelf to a

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* Syn. 6, *CS.* Hiſt. Mag. 7 11. *Oſiand.* 7.1,19. *Cave's* Hiſt. 456. *Spond.* 2 Vol. 143.

† *Bed* 2.29. Hiſt. Mag. 7.5. *Oſiand.* 7.1,20. *Prat.* 207.

Friend by Affection; That Chriſt was a mean, and ſublime Man; mean, becauſe he was deſtitute of the ſubſtantial Union of God; but ſublime, becauſe from his Nativity he was perfect in Vertue. And for the two Natures in Chriſt, the *Neſtorians* counted two Subſiſtencies, or Perſons. But theſe Hereticks impos'd on thoſe of mean Capacity; becauſe when *Neſtorius*, in the *Oecumenical* Council of *Epheſus*, with his Followers, denying the Union of the two Natures, was condemned; theſe latter *Neſtorians*, in Words, confeſſed the Union of Natures in Chriſt; but afterwards added an Explication, that the Union was only made by Affection.

The Miniſters of Chriſt ought to watch; for when Hereſies ſeem almoſt extinct, in proceſs of Time, that wicked Spirit blows up the Aſhes into a new and abominable Flame *.

In the Year 621, PYRRHUS Biſhop of *CS.* is a flagrant Inſtance of Levity and Heretical Malice. This Man was infected with the Error of the *Monothelites*, and thro' his Ambition invaded the Biſhoprick of *CS.* He was worſe than *Sergius* his Predeceſſor, and infected many Churches of *Greece* with his Hereſie. Being admoniſhed by Pope *Theodore* and the Synod of *Rome*, to return to a better Mind; he contemned their Advice, and was excommunicated by the Church of *Rome.* He was, by *Heraclius* the Emperor, baniſhed to *Africa:* He being dead, *Pyrrhus* goes to *Rome*, and offers a Libel of Recantation to Pope *Theodore*, and counterfeits a Repentance from his Error, and was honourably entertained by him, and with publick Solemnity

* *Platina. Niceph.* 18. 48. *Vincent.* 23. 15, Hiſt. Mag. 7. 5. *Oſiand.* 7. 1, 22.

was

was received into the Communion of the Church. But being ſcarce gone from the City, he return'd to his Vomit, and was as zealous for his Hereſie as before. *Theodore* the Pope evily oppoſing his Superſtition to the Impiety of *Pyrrhus*, goes to the Sepulchre of St. *Peter*, and mixing Ink with the Blood of Chriſt from the conſecrated *Chalice*, he ſo at laſt, wrote the Excommunication of *Pyrrhus*. He, nevertheleſs, perſiſting contumelioufly in his Hereſie, after four Months, ended his Days. A Man moſt wicked, and more mutable than the Wind *.

Pope HONORIUS the *1ſt*, ſucceeded *Boniface* the *5th*, in the Year 622. He was a *Monothelitan* Heretick, and for that Hereſie, was anathematized by the *6th Oecumenical* Council, and by other Councils †.

Pope *Martin*, the firſt of that Name, ſends Embaſſadors to *CS.* and exhorts *Paul* to forſake his Errors; but he obeys him not, and with the Authority of the Emperor *Conſtans*, us'd the Embaſſadors reproachfully, ſome of whom were laid in Irons, and ſome baniſhed: Upon which, *Martin*, wrought up with Indignation, celebrates a Council of an 150 Biſhops at *Rome*, in the Year 649, in which, the Type, that is, the Edict of *Conſtans*, with the *Ecthesis*, or Declaration of *Heraclius* is condemned, and the Sentence of Excommunication, is pronoun'd againſt *Sergius*, *Pyrrhus*, and *Paul*, Biſhops of *CS.* and *Cyrus* Biſhop of *Alexandria*, as Hereticks, at the Inſtigation of *Maximus* the Abbot, a pious Catholick Perſon, and a bitter Enemy of the *Monothelites*. *Conſtans* hearing

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* *Martin Papa. Paulus Diac.* 18. Hiſt. Mag. 7.10. *Oſiand.* 7. 1,26.

† *Forb.* 3.2. lib. 5,31. 5,1,9. 5,10,6. *Howel's* View of the Pontificate. 95.

this,

this, ſends *Theodore Calliopa* Exarch of *Ravenna*, with Orders to bring *Martin* and *Maximus* to *CS.* and *Martin* is baniſhed to *Cherſona* a City of *Pontus*, where he died for want of Neceſſaries; and *Maximus*, having his Tongue cut out, and his Hands cut off, was baniſhed; in which Baniſhment he died, *Anno* 660.

Conſtantine Pogenatus, a Defender of the Catholick Faith, an Enemy to the *Monothelitan* Hereſie, called the *6th Oecumenical* Council in the Year 681; in which the Hereſie was condemned, and in which the Writings of *Honorius*, (of whom before) *Sergius*, *Cyrus* and others are ordered to be burnt; and *Conſtantine* confirms it, and *Leo* the Pope anathematizes *Honorius*, and *Theodorus* the Patriarch of *Jeruſalem*, did the ſame; as alſo the ſecond Council of *Nice*. Pope *Adrian* the 2*d*, acknowledges and approves the Condemnation of *Honorius*; and the Synod, which the *Papiſts* call the Eighth *Oecumenical*, anathematizes *Honorius*, *Theodorus* Biſhop of *Pharan*, and *Sergius*, and *Pyrrhus*, and *Paul*, and *Peter*, thoſe impious Biſhops of *CS.* together with *Cyrus* Patriarch of *Alexandria*. That *Honorius* was condemned by the *6th* Synod, is confirmed by the Teſtimony of the Perſons following, *Philotius*, *Ado*, *Cedrenus*, *Marianus Scotus*, *Abbas Uſperg*, *Pſellus*, *Beda*, *Turracremata* and *Melchior Canus* †.

Some things mentioned in the two laſt Paragraphs, fall later than the Time of *Pyrrhus*, but I was oblig'd by the Thread of the Diſcourſe to do ſo; but I ſhall now reſume the Hiſtorical Account.

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† *Forb.* 5, 1, 8. 5, 10, 17, &c.

Anno

Anno 625, Altho' *Arianism* was exploded long ago from the Church of Christ; yet some are found (also among the Clergy, as we find to be true at this time) who favour *Arianism* for some time occultly, until at last it break forth (like to Mr. *Whiston* of our Age.) Such a Knave (says our Author) was *Fortunatus*, Bishop of *Aquileia*. He was apprehended and convicted of *Arianism* in the time of Pope *Honorius*, when he despoiled the Church of *Grada* of its Ornaments and Riches. Such are Fanatical Spirits, which would much sooner rob and plunder Churches, than allow one Mite towards the Preservation of the Ministry *.

Anno 639, The State of the Church in *Italy* was at this time in great Confusion. For *Rotharis*, King of the *Lombards*, being an *Arian*, publish'd an Edict, commanding that Two Churches should be in every City in *Italy*; one for the *Arians*, and the other for the Orthodox; and that each should have its Bishop. The *Arians* having now a Toleration, erect their Crests, oppressing and galling the Catholicks.

From hence it came to pass, that the Pious Clergy and Laity, eschewing the Savageness of the *Arians*, chang'd their Habitations, and built themselves Churches in some Islands. (Here's the curled Effect of a direful Toleration.) But *Rotharis*, delighting in War, he, with an Armed Force, conquer'd *Hetruria* and *Liguria*. He also made War with the *Veneti*; and falling unexpectedly upon *Opitergium*, newly built, he took it, destroy'd it, and levell'd it

* *Sabell. Æn.* 8. 6. Hist. Mag. 7. 10. *Oland.* 7. 1, 28.

with

with the Ground. *Fortunatus* (of whom before) the *Arian* Biſhop of *Aquileia*, relying on the Arms of the *Lombards*, ſlew thoſe who oppoſed him, put his Prey on Shipboard, and returned to *Aquileia*.

So great is the Miſery which attends the Orthodox, when the Civil and Eccleſiaſtical Heads are not ſound in Faith. In ſuch a Caſe what can be expected, but Perſecution, Impriſonments, Deſolations and Suſpenſions? God in his due time, will remove ſuch Impediments to the Chriſtian Faith. But Prayer to God to releaſe ſuch as ſuffer, and an Abſolute Submiſſion to the Divine Will, are Two ſuch neceſſary Qualifications, that the perſecuted Chriſtian would be apt to ſink without them †.

Amongſt the *Arian* Biſhops who vex'd the Orthodox as much as they could, was DAMIANUS, Biſhop of *Ticenum*; who impos'd many Afflictions, and heap'd them on the Orthodox. But he, through Divine Mercy, was converted from his Error, and afterwards became a moſt acute Defender and Propagater of the Chriſtians. Chriſt has commanded us to pray for our Perſecutors: For it may be, that the Wolf may be changed into a Lamb, yea, alſo into a good Shepherd.

PAULUS, a Sectator of the *Monothelites*, *Anno* 642, (*Pyrrhus*, of whom before, thro' the imbitter'd Mind of the Emperor, withdrawing into *Africa*) is ſubſtituted into the Patriarchate of *CS*. *Anno* 648, by Fraud he got an Edict from the Emperor *Conſtans*, in which a total Silence on both Sides, in relation to the Controverſie of the Will of Chriſt, is enjoyned. By Name he was condemned in the *Roman* Synod the ſame Year by *Theodore* the Pope.

† *Sabell. Æn.* 8, Hiſt. Mag. 7.3, &c. *Oſiand.* 7. 2, 12.

Anno

In the Year 649, by Pope *Martin* he is again anathematized in the Council of *Lateran*. *Paulus*, to be even with him, with ſubtil Pretences deluded the Emperor, and perſuaded him that *Martin* ſhould be ſent to *CS.* in the Year 651, where he was afflicted with the moſt grievous Maladies and Torments. *Here's the Moderation of Hereticks, when they get the upper Hand.* God keep this Church from ſuch Moderation; for ſome Men's Moderation delights in the Blood of the Good and Pious. But to return: *Paulus* died the ſame Year, being touched with Repentance before his Death; a good Precedent for Hereticks to tranſcribe, leſt otherwiſe, they come at laſt into the Place of never ceaſing Eternal Torments *.

Anno 662, The Hereſie of the *Priſcillianiſts*, which was ſpread in *Spain*, revived; againſt which the *Spaniſh* Councils were celebrated. Theſe Hereticks vented moſt abſurd Opinions, (See the Life of *Priſcillian* in the firſt Part.) or rather horrid Blaſphemies: *viz.* That the Father, Son and Holy Ghoſt, was only one Perſon; (which Hereſie the *Sabellians* held) That the Son of God had Exiſtence before he was born of a Virgin. So of old, the Hereticks *Samoſatanus* and *Photinus*, and the Modern *Arians* (ſays our Author) thought. *Secondly*, That Chriſt was not true Man; in which they followed *Cerdon*, *Marcion*, and the *Manichean* Hereticks: (See them in the firſt Part.) *Thirdly*, that the Angels and the Souls of Men, were of the Subſtance of God; which they ſtupidly gathered, partly from Scripture ill underſtood, and partly from the Judgment of humane Reaſon. *Fourthly*, That human Souls did ſin in a

* *Cave's* Hiſt. 457. *Paulus Diac.* 18. *Zon.* Tom. 3. Hiſt. Mag. 7. 10. *Oſiand.* 7. 3, 2. *Forb.* 5, 1, 11. 5, 1, 1.

former Celestial States, and for which Cause they were dejected to the Earth, and into the Bodies of Men. This Error seems to have its Rise from the Opinion of some Philosophers, that the Souls were included in Bodies, as in Prisons, as *Plato* thought. *Fifthly*, That the Devil was not created by God, but was self-existent; neither was he at first a good Angel. *Sixthly*, That the Devil had made some unclean Creatures, as Lightning, Thunder, Tempest, Draught. And they fall into the same Error, with those of the Devil and Witches, a Power of raising Storms and Tempests. *Seventhly*, That Men are governed by fatal Stars. They also fall in this Error, that believes Astrology to be a certain Science, when often built on Conjecture, and are often deceived. *Eighthly*, That human Bodies were formed by the Devil, and not by God. *Ninthly*, That Flesh-Meat was unclean.

They conceded to their Ministers and Monks, that Women might cohabit with them, as adoptive Daughters. Also, as I have said already, that they held the most absurd and blasphemous Opinions, yet they had the Confidence to pretend to defend them from Sacred Writ by their perverse Interpretations. But these Heresicks, with their Errors, were condemned by the Councils of *Spain**.

MACARIUS, Patriarch of *Antioch*, a *Monothelite* Heretick. He flourish'd (says Dr *Cave*) in the Year 680, tho' *Oſiander* places him the Year 613, and was present at the 6th General Council. In that he offered a long *Ecthesis*, or Confession to the Fathers; but when he refused to condemn the *Dogma* of One only Will in Christ, he professed, that he would

* *Conc. Bra.* 1, 2, 3 Hist. Mag. T. 5. *Oſiand.* T. 3, 7.

never

never acknowledge the two Natural Wills in Christ, tho' he were torn Limb from Limb, and cast into the Sea. (Such Obstinacy there is in Heteticks.) He was condemned by the Synod, and was by the Emperor, sent into Banishment †.

† Syn. 6. *CS.* Hist. Mag. 7. 10. *Spond.* 2 Vol. 159. *Osiand.* 7. 1,23. *Cave's* Hist. 467. *Prat.* 602. *Forb.* 5,15. 4.14,3.

FINIS.

ERRATUM.

PAge 7. of the first Part, l. 3. *the Parenthesis ought to be put before the Particle* the.

ADVERTISEMENT.

IT *seems, that the last* Hiſtorical Account, *was not looked upon ſo nice as to pleaſe every curious and phantaſtick Palate: One ſays, 'twas wrote in too plain and homely a Stile. I anſwer this critical Gentleman, ſo much the better; for 'twas not deſigned for Men of high and exalted Genius's: This ſort of Readers may conſult the Quotations, and I'll aſſure them, they'll find picking Work enough: I dare ſay, they will ſpare their Labour, and not have the Drudgery as I have had. Another ſort of Criticks, ſay, 'twas well deſign'd, but not well digeſted and anna-liz'd. To theſe, I reply, I deſire them to undertake the Work and do it better, and the Church will be obliged to them: But 'tis eaſier to cenſure than perform. Beſides, whoſoever will peruſe thoſe Authors that I have conſulted, will find an Herculean Task, to be exact in the Chronology; for* Cave *contradicts* Spondanus, *and the* Centuriators, *and* Oſiander *both. I think, this is enough to ſatisfie the Reader, if he be not too curious. Some Gentlemen ſay, that I have been too free with the Fathers, and have expoſed them to the View of the* Engliſh *Readers. To this I reply, that I have as much Reſpect to them as any Perſon whatſoever, yet I cannot blindly believe them to be impeccable, or infallible: I never took them for Angels, but for weak and fallible Men: Where they tread in the Footſteps of Chriſt and his Apoſtles, I am obliged to conſent with them; but where they go out of the Way, I think 'tis no Injury to them, to forewarn the Reader. In the firſt Advertiſement, I ſtile their Errors, Blots; for I was loath to call them Hereſies; which, I hope, they repented of. Some ſay, the Lives*

and

and Characters are too short. I dare say, our Modern Hereticks think them too long, and I must expect their Anathema's, for being too free with their Ancestors. I can say, and speak it in a good Hour, that I have not in the least given any Mis-representation of them. God is a Righteous Judge, to whom in all Humility I appeal, that I have been as sincere and diligent in this Second Part. I am sorry 'tis so long and tedious: I was obliged to go to the End of the Seventh Century, that I might begin the next Part with a View of the Iconoclastick Age; and that shall come out next, if this be favourably received.

It is hard, indeed, to be roughly handled, by a churlish Generation of Gentlemen, when my solid Design and Intention is to serve the Christian Religion.

I am glad to hear, that the First Part has found so good a Reception, which will give me Encouragement to go on with the remaining Parts, if God prolongs my Life.

These following wrote by the same Author.

1. ANimadversions on *Calamy*'s Abridgment of *Baxter*'s Life.
2. Plain Dealing against *Bisset*.
3. Animadversions, 2*d* Part, against *Calamy*.
4. Presbyterian Loyalty, against *Palmer*, 1*st* Part.
5. —— 2*d* Part.
6. The Case of Non-Residency.
7. The Reasonableness of obliging the Clergy to Residency.
8. The Appeal of the Clergy to the Bishops, 1*st* Part.
9. —— 2*d* Part.
10. The Church of *England*'s Complaint.
11. The Case of House-Baptism.
12. The wou'd be a Bishop.
13. This is the Time.
14. Non-Residency of the Clergy against Reason, *&c.*
15. The Regular Clergy's sole Right to administer Baptism.
16. *English* Protestant Dissenters not under Persecution.
17. The New-Years-Gift against the *Muggletonians*.
18. An Historical Account of the Rise and Growth of Heresie, *&c.* Part I.

All Publish'd by RICHARD WILKIN.

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1. A Animadversions on Calamy's Abridgment of Baxter's Life.
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AN

HISTORICAL ACCOUNT

Of the RISE and GROWTH of

HERESIE

IN THE

Christian Church,

To the Sixteenth Century and farther. With the Names of the Hereticks; the Time when they flouriſh'd, when dy'd.

To which is Added, an

APPENDIX,

In which the COUNCILS General, National and Provincial, which defended the Catholick Faith, are inſerted.

Hold faſt the Form of ſound Words. —— 2 Tim. 1. 17.
For there muſt be Hereſies amongſt you, that they which are approved, may be made manifeſt amongſt you, 1 Cor. 11. 19.
Let us hold faſt the Profeſſion of our Faith without wavering for he is faithful that promiſeth, Heb. 10. 23.

PART III.

By *I. SHARPE*, A. M.

LONDON,

Printed for *R. Wilkin*, at the *King's Head* in St. *Paul's* Church-Yard, and *G. Strahan*, at the *Golden Ball* near the *Royal Exchange*. 1718.

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WHoſoever will be at the Pains to read this Third Part of the *Hiſtorical Account*, I dare ſay, if he has any Juſtice and Honour, if he has the leaſt good Humour, or, laſtly, if he has any Religion or Moral Honeſty, he'll readily clear the Author of having any Affection to the preſent Church of *Rome*, as it is in its Corruptions.

He has reaſon to think, that none who call themſelves *Proteſtants*, can be angry with him for expoſing the abominable Corruptions of the *Roman* Church.

If any of them have the Hardineſs to cenſure him for his Performance; whatever their outward Pretences are, their inward Affection muſt ſhew themſelves to be Favourers of the *Roman* Cauſe. But the Author expects to be aſſaulted from another Quarter; he means, from the violent Bigotted *Papiſts*; and if any of them be angry, (as in juſt Reaſon, I expect them to be) they muſt diſprove the Matter of Fact.

In ſhort, the Author takes all the Additional Articles in Pope *Pius*'s Creed to be downright Heretical, as 'twould be eaſie to ſhew, if he had a Mind to run thro' the whole Dozen: But ſeeing it has been already done by ſo many able, and better Hands of the Church of *England*, he thinks it needleſs and ſuperfluous. On his Part, he can with ſincerity ſay, that he has juſtly quoted his Authors to the beſt of his Power; and the whole Reformation, and the Writers of it muſt come in for a ſhare of their Cenſures.

The Author takes it for 'the higheſt Honour to ſuffer in ſuch glorious Company, whoſe Anceſtors, the inſpired Apoſtles, the Holy Prophets, and the Noble Army of Martyrs led the Way.

This Part comes down to the *Synodal Age*; that is, to the End of the Fourteenth Century. There is but one Part more remaining; which will compleat the whole. That I promiſe, (if God permit) provided the World will be ſo kind as to give this, and the Two Former Parts, a favourable Reception.

To the Laſt Part I intend to prefix the General Preface; giving an Account of the Motives for my Undertaking, and the Aſſiſtance I have had from ſeveral Learned and Pious Divines of the Church of *England*, in the Loan of their Books.

This I thought good to hint at; For ſeveral Perſons, I am apt to think, will ſtay, till the Whole is compleated.

An

AN HISTORICAL ACCOUNT Of the RISE and GROWTH of HERESIE, &c.

A VIEW of the Iconoclaſtick *AGE.*

THE *Saracens* in *Spain* did terribly afflict the Chriſtians, as the *Lombards* did in *Italy*.

In the Eaſt there was a very doleful Repreſentation of Affairs; the Power of the Empire declining, the *Saracens* almoſt poſſeſſed the whole; Three *Patriarchs* being ſubject to the Tyranny of Barbarians, and the *Deſolation of Abomination* being ſituated in the Holy Place; within the Church all was in Confuſion: There were Strifes, Contentions, Hereſies, Schiſms, Superſtitions, and Clergy's Ambition, Ignorance, Riot, Janglings, and Contentions of Biſhops.

The famous Controverſie of *Image-Worſhip* was the Exerciſe of this Age; in ſome of the preceding, the Pictures of Martyrs, Illuſtrious Biſhops, and ſome Secular Princes, began to be placed in Churches and Porches, for Ornament-ſake; that at the ſight of them the Minds of Men might be excited to recal their Actions into Memory, and to imitate their Vertues; no ſign of Worſhip or Veneration as yet interpoſing,

at leaſt from the common Practice of the Church. But about this time, were us'd Salutation, Genu flexion, Wax-Candles lighted, Incenſing, and ſuch like, about which immediately began the ſharp Contention.

Philippicus the Emperor, called *Bardanes*, firſt broke the Ice, and with him *John*, Patriarch of *CS*; (who rejecting the Fathers, and others of the Sixth Council, which condemned the *Monothelites Dogmata*, (or Opinions) exterminated the Images from the Church of *Sancta Sophia*; an Edict being publiſh'd on this Affair, *Anno* 713.

This, CONSTANTINE the Pope oppoſed; and for this Cauſe excommunicated *Philip Bardanes*. In the ſame Year, the Provincal Synod of *Nicoria* (*Theophilus* the Metropolitan being Preſident) condemned the Worſhip of Images: The ſame did *Leo Iſaurus*, in the 13th Year of his Reign. *Anno* 716, or thereabouts a Law was publiſh'd at *CS*. to take away Images; for which *Leo* was excommunicated by Pope *Gregory* the Third. *Anno* 741, *Conſtantine Copronimas* ſet forth his Edict to remove Images; and exacted an Oath from his Subjects, that no one ſhould adore them. At length the Seventh *Oecumenical* Synod was celebrated at *CS*, in the Church of the Bleſſed *Mary* the Mother of God; in which 338 Biſhops were congregated from all Parts of the Eaſt; which, after the Examination of that Cauſe, for Six Months, they decreed, from Holy Scripture, from the Teſtimonies of the Fathers, with an unanimous Conſent, that Images ſhould not be ſet up for Worſhip-ſake, nor upon that Account, ſhould be plac'd in Churches, or Private Houſes; which they call a vain Matter, and Diabolical Method.

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* *CS* ſtands for *Conſtantinople*.

The

The Acts of this Council, (I wish they were Perfect) were inserted in the Acts of the second *Nicene* Council, which, nevertheless ought rather to be called *Excerpta*, (Scraps) than Acts.

At length the Emperor being poyson'd, (tho' *Spondanus* gives it another turn, persuading the Reader (*See* 2 Vol. 225.) that he was by God punish'd with a Fever; which the *Greeks* call'd *Anthrax*, a Plague-sore; being carried to the Castle *Strongilum*, he underwent the Death of Body and Soul;) this Harsh Censure this Papistical Author casts on him, because he was (as he ought to be,) an *Eiconoclastick*: And his Son *Constantine* being in his Non-age, *Irene* the Empress, an impotent and ungovernable Woman (to say no worse) one very prone to the Worship of Images, for which she is so magnified and extolled by *Spondanus*, and all Popish Authors, (taking into her Council *Tarasius*, who from a Laick, was lately made Patriarch) called a Synod at *Nice*, in which met 309 *Topotereti*, time-serving Bishops, who basely belied the Names and Persons of three Oriental Patriarchs: For these Patriarchs were then under the *Saracen* Yoke, in Slavery, at that time, and never heard (perhaps) one Word of that Synod. In this Council, it is appointed, that the Decrees of the former Synod at *CS.* should be abolish'd; and that the Vivifying Cross of Christ, and the Images of the blessed Virgin, of Angels and Saints should be set up in Churches to be venerated, worshipp'd, and honour'd with lighted Wax-Candles, Incense, and ther Symbols of Adoration.

In the mean while they obstinately denied, that Images of the Divine Nature, and of the Holy Trinity should be made: In some time after giving way to a more vicious Progeny.

The Acts of this *Council* being tranſmitted into the Weſt, *Charles* the *Great* calls a Council of 300 Biſhops at *Frankfort*, *Anno* 794; in which it was decreed, that Images ſhould not be adored; alſo, that the Acts of the Synod of *Nice* ſhould be condemn'd, cut off and refuted: Four of the *Caroline* Books being publiſh'd on that Account. With what Succeſs the Decrees of the *Nicene* Council were received, let others relate. Of our own Country hear *Roger Hoveden* *. Charles, *King of* France, (*ſays he,*) *ſent his Synodal Book to* Britain, *directed to him from* CS. In which Book (as alas, more's the pity) many Inconveniencies, repugnant to the true Faith are found; chiefly, becauſe it was confirm'd by the unanimous Conſent of all the Oriental Doctors, (no leſs than 300, and they Biſhops) that Images ſhould be ador'd, which is altogether curſed by the Church of God: Againſt which *Albinus* or *Alcinus* wrote an Epiſtle, wonderfully confirm'd from the Authority of the Divine Writings; and that he brought with the Book, from the Biſhops and our Princes, to the King of *France*.

In the ſame Synod of *Frankfort* were FELIX TERGELITANUS and ELIPANDUS of *Toledo*, both *Spaniſh* Biſhops, who taught, that Chriſt, according to the Fleſh, was only the adopted Son of God; and for which they are condemned by the Canons publiſh'd on that Affair.

Laſtly, the Pride and Power of the *Roman Pontiffs* wonderfully increaſed in this Age; chiefly, after the Weſtern Empire was tranſlated from the *Greeks* to the *Franks*; and the Extinction of the Exarchate of *Ravenna*, who a long time bridled their Ambition.

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* Part 1. fol. 232. *Anno* 792.

The

The Worſhip of Images and Adoration of Saints and Angels being Articles of Faith in the *Roman* Church; and being as ſuch publiſh'd in Pope *Pius*'s Creed, I cannot think it leſs than Hereſie ſo to do; and therefore in the Continuation of the *Hiſtorical Account of Hereſie*, I have placed ſuch Authors that do approve of ſuch an Undertaking, amongſt Hereticks: For Hereſie is not only a perverting an Article of Faith, and obſtinately defending it; but alſo a making ſuch additional Articles, which have no manner of Foundation in the Sacred Writ, or Ancient Primitive Authors: For ſuch is the Caſe of Image-Worſhip, and Adoration of Saints and Angels.

And now having premiſed this, I ſhall go on (*Deo juvante*) in my intended Courſe.

Anno 704. As Tares with great Difficulty are totally eradicated; ſo 'tis with Hereſie, which ſeems extirpated, and which do often ſprout up *de Novo*. So *Arianiſm*, the moſt cruel Hereſie, condemn'd (ſays our Author) 500 Years before in the Council of *Nice*, revives in *Spain*; and in ſome did inſtil the lethal Poyſon into the Soul. Wherefore Paſtors muſt watch, leſt while they ſleep, their Auditors ſhould occultly be infected with falſe Notions, and Heretical Pravities. The Advice of our Author in that Age, is no leſs neceſſary in this, when not only *Arianiſm*, and *Socinianiſm*; but alſo downright *Deiſm* and *Scepticiſm* find favourable Reception, and Encouragement from the Great Ones of our Age *.

* *Volatteran*, Hiſt. Mag. 8. 5. *Oſi.* 8. 1. 4.

Anno

The Acts of this *Council* being transmitted into the West, *Charles* the *Great* calls a Council of 300 Bishops at *Frankfort*, *Anno* 794; in which it was decreed, that Images should not be adored; also, that the Acts of the Synod of *Nice* should be condemn'd, cut off and refuted: Four of the *Caroline* Books being publish'd on that Account. With what Success the Decrees of the *Nicene* Council were received, let others relate. Of our own Country hear *Roger Hoveden* *. Charles, *King of* France, (*says he,*) *sent his Synodal Book to* Britain, *directed to him from* CS. In which Book (as alas, more's the pity) many Inconveniencies, repugnant to the true Faith are found; chiefly, because it was confirm'd by the unanimous Consent of all the Oriental Doctors, (no less than 300, and they Bishops) that Images should be ador'd, which is altogether curs'd by the Church of God: Against which *Albinus* or *Alcinus* wrote an Epistle, wonderfully confirm'd from the Authority of the Divine Writings; and that he brought with the Book, from the Bishops and our Princes, to the King of *France*.

In the same Synod of *Frankfort* were FELIX TERGELITANUS and ELIPANDUS of *Toledo*, both *Spanish* Bishops, who taught, that Christ, according to the Flesh, was only the adopted Son of God; and for which they are condemned by the Canons publish'd on that Affair.

Lastly, the Pride and Power of the *Roman Pontiffs* wonderfully increased in this Age; chiefly, after the Western Empire was translated from the *Greeks* to the *Franks*; and the Extinction of the Exarchate of *Ravenna*, who a long time bridled their Ambition.

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* Part 1. fol. 232. *Anno* 792.

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* *Volatteran*, Hiſt. Mag. 8. 5. *Oſi.* 8. 1. 4.

Anno

Anno 704. The old Hereſie of the *Montaniſts* was not as yet extinguiſh'd: But the Emperour meeting this Evil, compelled them all to confeſs, that they had thrown off this Error. But this is a grand Miſtake, as is fairly and learnedly proved by the Author of the *Hiſtorical Account of Montaniſm*, printed by *Ric. Sare*, 1709. In which learned Tract it is plainly proved, that the Hereſie of *Montanus* deſcended thro' all the Ages of the Church to the *Turks*, who maintain this Hereſie to this very Day. This I could eaſily make appear from that excellent Diſcourſe, which I ſhall not now; but only I ſhall heartily recommend it to the Reader, where he'll find abundant Satisfaction *.

Gregory II. a *Roman*, the Son of *Marcellus*, Subdeacon and Chaplain of Pope *Sergius*, and Library-Keeper to him; afterwards he was promoted to the Order of Deacon. He went to *CS.* with *Conſtantine* the Pope; where he ſhewed his Parts in the agitated Controverſie concerning the Council of *Quiniſext*. At length in the Year 715, upon the Death of *Conſtantine*, he ſucceeded in the *Roman* See. *Anno* 726, *Leo* the Emperor puts a Stop to the raging Superſtition of the *Icono-dulites*, or Image-Worſhippers, and took away the Pretext of Scandal of the worſe ſort from *Mahometans* and *Jews*. By prudent Advice he called a Council of Biſhops at *CS*; where it was decreed, that Images ſhould be taken out of the Churches, or at leaſt, ſhould be moved further out of Sight. This Decree was ſent into *Italy*, the Emperor was willing that it ſhould be confirmed by the Authority of Pope *Gregory*: But he,

* *Uſpergenſis*, Hiſt. Mag. 8. 5, *Oſi.* 8. 1. 5.

the

the *Anteſignanus* of Image-Worſhip, inſtead of Obedience, calls a Synod at *Rome* about the Year 726, and Anathematizes the Emperor, and aſſerted, that the Worſhip of Images was conſentaneous with the Practice of Chriſt and his Apoſtles (a bold Aſſertion without Authority or Reaſon; and from hence we may date that Superſtitious and Idolatrous Practice: But this by the bye.) This was not all, for Pope *Gregory* ſent his Letters away; accuſing the Emperor, as guilty of Impiety, and bitterly reproaching him, as the Enemy of Chriſtians; crying out, that he was unworthy of the Empire and by a moſt ſevere and cruel Edict forbids that his Cuſtoms and Tribute ſhould be paid him. He ſounded an Alarm to the *Italians* to revolt, and heaps up Favours on them. He publiſhes his Prohibition, that Images ſhould not be taken from the Churches; and, orders that the Statues of the Emperor ſhould be abuſed and trode under Foot with Scoffs, and Taunting Reproaches. He anathematizes *Paulus Patricius* and *Exarchus*, ſent by *Leo* to apprehend the *Roman* Pontiff, and to bring him to *CS.* He humbly prays the Aſſiſtance and Friendſhip of the *Italians* and *Barbarians*, that poſſeſſed *Italy*; and he flies upon the Emperor's Lands, as an Eagle to his Prey. In a ſplendid Meſſage ſent to *France* with the Chains and Keys of St. *Peter*, he beſeeches *Charles Martell* to help a labouring Church, to exempt *Italy* from the Emperor's Dominions, and to defend it by Arms.

Not to conceal any thing, ſome aſcribe this Legation truly to *Gregory* the Third. *Baronius (ad annum* 730) confeſſes all this; and glories in it, as a famous Action in deſtroying the Emperor's Power.

'Tis too long to tranſcribe; but I ſhall refer the Curious Reader to his *Annals.*

Gre-

Gregory by his *Prayers* and Entreaties, ſo broke the Mind of *Luitprand*, King of the *Lombards*, coming againſt him with an Army, and ſo mollified that ferocious Man, that, as *Anaſtaſius* ſays, he put off his Armour, *viz.* his *Mantum* or ſhort Cloak, coming down to his Hands, his *Arma cauſam*, or Military Veſt, from his Shoulders to his Knees; Belt, Sword, and Golden Dagger; and alſo his Golden Crown, and Silver Croſs, and laid them all before the Altar of St. *Peter*. (Here could I ſtand and admire the Eloquence and Oratory of Pope *Gregory*; what mighty Force and Energy it had on the Obdurate Mind of a *Lombard!* But I am obliged to diſmiſs him, and move forward.) *Gregory* died in the Year 731 *.

In the ſame Year, Hiſtory mentions, that the *Manichees* continued in *Africa*. It may ſeem wonderful that ſo Ancient an Hereſie ſhould endure for ſo many Centuries, and not be extirpated from the Minds of Men. And 'tis no leſs ſtrange that the Hereſie of *Arius*, that was condemned 1400 Years ago, in the General Council of *Nice*, ſhould be now revived by Mr. *Whiſton* and his Followers. The Clergy therefore ſhould be always on their Guard, and watch to ſecure their Flocks, from that damnable Infection: For Hereſie oftentimes ſecretly creeps among the Populace, until at length it breaks out to the Danger and Detriment of the Church †.

The Errors of the *Donatiſt* Hereticks were not as yet extirpated: Theſe Men thought, that the Pro-

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* *Cave's* Hiſt. 478. *Blondus*, *Bede*, *Paulus Diaconus*, *Platina*, *Bale*. Hiſt. Mag. 8. 10 *Oſi.* 8. 1, 12. *Howel's* View of the Pontificate 100. *Forb.* 7. 10. 5.

† *Greg.* 2. in *Ep. ad Cle. Turingia*. Hiſt. Mag. 8. 5. *Oſi.* 8. 1. 15.

miſe

miſe made to *Abraham* in theſe Words, *In thy Seed ſhall all the Nations of the Earth be bleſſed*, was to be underſtood of *Africa* alone. Theſe furious Men (ſays our Author) are moſt like to the *Anabaptiſts* of *Germany*. What they were, the Hiſtory of *Munſter* demonſtrates *.

GERMANUS, Son of *Juſtinian Patricius*, that was ſlain by *Conſtantine Pogonatus*, and was himſelf caſtrated by the ſame Emperor. He was firſt Biſhop of *Cyzycum*; and in the Year 715, (*John* being depoſed) he was advanced to the Patriarchal See of *CS.* In the Year 726, he obſtinately reſiſted the Emperor *Leo*, and the Decrees of the Synod of *CS.* to take away Images; pretending fooliſhly the Authority and Example of ſeven Centuries; and alſo to conceal his Contumacy, telling Fables and old Wives Stories, of the Images of the Mother of God, drawn by St. *Luke*, and of the Picture of Chriſt, ſent to King *Abgarus*, and ſuch like *Jargon*. The moſt Clement and Merciful Emperor bore with Patience his Pertinacy for four Years; but when he could not be brought to a ſound Mind by any Admonitions, or Documents, to pay Obedience to the Decrees of *Cæſar*, and Synods; In the Year 730. in a Synod he was deprived of his Patriarchal See, having Liberty to withdraw to *Platanium*. He ended his old Age in Peace and Quietneſs. He is reported to die on *May* the 12*th Anno* 740 †.

GREGORY the Third, a *Syrian*, the Son of *John*, from a Presbyter was made *Pontifex* in the Year

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* *Bede* in *Pſ.* 55. Hiſt. Mag. 8. 5. *Oſi.* 8. 1.15.

† *Acta Syn. Nic.* 2d. *Paulus Diac. Zona.* lib. 3 *Oſi.* 8, 1, 16. *Cave's* Hiſt. 479. Hiſt. Mag. 8. 10. *Uſſergenſis. Forb.* 7. 10. 4.

731, on

731, on the 20th of *Feb.* He followed ſedulouſly the Footſteps of his Predeceſſor *Gregory*; and ſtrenuouſly defended the Cauſe of Images; and oft times thunder'd out his *Anathema's* againſt the *Iconoclaſticks*, the Image-Breakers; he went about to cut off *Italy*, from the Government of the *Græcian* Emperors; and began to claim and catch at the Countries, ſurrounding *Rome* in the Name of St. *Peter*, and bring them under the Dominion of the Church. In the Beginning of his Pontificate, he ſent comminatory Letters to *Leo* to reſtore Images: But *Gregory*, the Presbyter, who had the Letters, fearing to deliver them into the Hand of the Emperor, that matter dropt. *Gregory* therefore returning to *Rome*, to plead his Cauſe there, with Difficulty eſcaped Depoſition. He is again ſent Embaſſador to *CS*, being furniſh'd with other Letters of the ſame Argument. But by the Command of the Emperor, he was apprehended, (his Letters taken from him) and ſent into Baniſhment.

This Matter being brought to *Rome*, *Gregory* the Pope ſummons a Synod of Biſhops, rages with his Thunder, and curſes the Enemies of Images. A famous Controverſie was made upon that Account. *Conſtantinus Defenſor*, brought the comminatory Letters to the Emperor; and in the following Year *Peter Defenſor* had the ſame Fate, as *Gregory* the Preſbyter had before.

In the Year 731, *Rome* being beſieg'd (as was ſaid before, in the Life of Pope *Gregory* the Second) by *Luitprand*, King of the *Lombards*, *Gregory*, * the Pope

* *Platina*, *Marianus*, *Bale*, *Sabellius*, *Paulus Diaconus*, *Zonaras*, *Sigebertus*, Hiſt. Mag. 8. 10. *Cave's* Hiſt. 485. *Howel's* View, 103.

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begs Aid and Aſſiſtance from *Charles Martell*; and Embaſſadors are ſent to *France*, with Letters, Keys and Chains of St. *Peter*, the ſooner to make *Charles* comply with his aſpiring Thoughts. *Gregory* died in the Year 741, on the 10*th* of *November*.

ANASTASIUS, Abbat of the Monaſtery of St. *Euphemius*, flouriſh'd about the Year 741. when he had ill Notions of the *Triſagium*, *Glory be to the Father*, &c. referring the whole to the Son. This gave occaſion to *John Damaſcene*, to write an Epiſtle to *Jordan* the Abbat, againſt his Error *.

In the Year 742. FELIX, Biſhop of the *Orgelians* in *Spain*, aſſerted both in Word and Writings, that Jeſus Chriſt in his Divine Nature, was true God; but in his Human, *Nuncupative*: Alſo in his Divine Nature, that he was the true Son of God; but in his Human, Adoptive. This was, *re vera*, the *Neſtorian* Hereſie, long ſince condemned. To which at this day, (ſays our Author) the *Calviniſts* adhere: For all theſe Men do not in truth believe, that there is one only Perſon in Chriſt; but ſo they groſsly diſtinguiſh Natures, that in truth, by their Opinions, they really take them away; and of two Natures, they make two Perſons, and ſo two Chriſts. But altho' this FELIX, (unhappy as he was) by diſſembling his Converſion, ſang his *Palinodia* and Recantation, and ſuffer'd his Books to be condemned to the Flames, and alſo at *Rome*, being condemned in a Synod, he revok'd them; yet at laſt, relapſing into Error, he was declar'd a Heretick, (and that deſervedly) in the Council of *Frankfort*: ELIPANDUS Biſhop of *Toledo*, held the ſame Opinion †.

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* *Cave's* Hiſt. 487.

† Annal. *Franc.* Aventine, lib. 4. *Sigebert.* Hiſt. Mag. 8. 11. *Oſ.* 8. 2. 7. *Forb.* 2, 3, 4, 6, 1, 6. 7, 10, 10, 9, 6, 1, 2.

ISIDORE

Isidore Biſhop of *Sevil*, in his Eighth Book, *Cap.* 5. ſpeaking of Hereſies, has theſe Words: The *Bonoſians* (ſays he) came from *Bonoſus*, a certain Biſhop who aſſerted that Chriſt was the adopted, and not the proper Son of God. And in his Book of Eccleſiaſtical Writers, *Cap.* 20. relates, that *Juſtinian*, Biſhop of the Church of *Valentia*, wrote againſt them. *Juſtinian* flouriſh'd in the time of *Teudus* King of the *Goths*, who reigned in the time of *Juſtinian* the Elder, and died in the 12*th* Year of that Emperor's Reign, as *Iſidore* aſſerts in his *Gothick* Chronicle *.

In the Year 743. In *Alexandria* there was a Biſhop, Cosmas by Name; he, and his Church, for many Years embrac'd the Error of the *Monothelites*; but by the ſingular Bleſſing of God, both Paſtor and People repented, and rejected their Hereſie; and in this part receiv'd and profeſſed the ſincere Doctrine: But this Cosmas otherwiſe ſinned, in approving the Idolatrous Worſhip of Images; and in his Church excommunicated another *Coſmas*, Biſhop of *Epiphania*, that diſallowed the Worſhip of Images: But he himſelf was worthy of that Cenſure; becauſe he cheriſhed and defended Idolatry. So Fatal are the Miſtakes of ſome Men; tho' they reject one Error, they continue in another. *Coſmas*, we ſee, renounc'd the *Monothelitan Hereſie*; yet defended the groſs Idolatry of Image-Worſhip. A true Chriſtian ought to be all of a piece, neither leaning to this or that Error; but conforming exactly to the Rule laid down by our bleſſed Saviour, and practis'd by the Apoſtles and Primitive Fathers. So neceſſary it is, always, and in all Places, to crave the Divine Aſſiſtance to di-

* See *Forb.* 6, 1, 1.

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rect us, in the Way that leads to endleſs Happineſs *.

In the Year 746. The Error of the *Monophyſite* Hereticks (who believe only One Nature in Chriſt) from *Syria* removed into *Thrace*; For ſo it is uſual, when one Countrey is freed from a Hereſie, another ſhall be infected with the ſame. *Conſtantine*, the Emperor of *CS.* being involv'd in the Error of the *Monophyſites*; transferred his Kindred infected by that Hereſie, to *Byzantium*, who, without doubt, in that City, brought over and ſeduc'd many from the Purity of Celeſtial Doctrine †.

Paulus, a *Roman*, Son of *Conſtantine*, and Brother of *Stephen* the Second, Deacon of the *Roman* Church; in 753, was ſent Embaſſador by his Brother *Stephen* to *Ailſtulp* King of the *Lombards*, to require Peace: In 757, he ſucceeded in the *Roman* See. With his many Letters and Embaſſies he fatigu'd the Emperor *Conſtantine*, and King *Pepin*, that the latter ſhould defend the Church againſt the *Lombards*; and that the other ſhould reſtore Image-Worſhip: As if the Church could not be protected without Idolatry. It has been a Queſtion ventilated among Divines, whether Idolatry does not deſtroy the Eſſence of a Church; which I ſhall not meddle with; But this I am ſure of, that where 'tis practis'd, as 'tis in the preſent Church of *Rome*, there's an abſolute Neceſſity of withdrawing, and ſeparating from ſuch a corrupt Communion ||.

Stephen the Second, a *Sicilian*, Son of *Olivus*, a Presbyter of St. *Cæcilia*, in the Year 738, was ordain-

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* *Paulus Diac.* 22. *Sigbert.* Hiſt. Mag. 8. 10. *Oſi.* 8. 2, 7. *Prateolus* 138.

† Chron. *Fun. Oſi.* 8. 2. 9. Hiſt. Mag. 8. 16. *Oſi. eod.*

‖ *Platina, Sigbert, Bale,* Hiſt. Mag. 8. 10. *Oſ.* 8, 3, 3. *Cave's* Hiſt. 489.

ed Pope; in the next Year he celebrated a Council at *Rome*, in which he condemned the Anti-Pope *Conſtantine*, who continued Pope one Year. He fell on him with Blows in a full Meeting of the Fathers, and degraded thoſe Clergy, ordained by *Conſtantine*: He made void the Decrees made at *CS.* to take away Images. Two Popes at a time, and ſometimes three! In the Name of all the Saints, where's the Infallibility, ſo much talk'd of by the *Roman* Clergy? How can thoſe Writers (without bluſhing) account for this? Is Infallibility a Note of the True Church? If not (as 'tis not) his Holineſs is in a ſad Caſe; and thoſe of the *Roman* Communion are miſerably (as in this, ſo in other Points) deluded and cheated. Let it be, where it will. It is certain, that it cannot be at one and the ſame time in two or three Places. When the *Roman* Writers can fix it (as they cannot) 'twill be time enough to give them an Anſwer *.

TARASIUS a *Conſtantinopolitan*, born of an Illuſtrious Family, from a Laick (as was ſaid before) was made Biſhop of *CS*; (*Paul* the Patriarch being depoſed by that moſt wretched Woman *Irene* the Empreſs.) He pretended Piety and Zeal for Religion, and diſſembled that he would not accept the Dignity, except Images were reſtored, and that an *Oecumenical* Council ſhould be called upon that Account. A Synod is called; and the Scene by Force and Flattery, is prepared. It began 786; and fearing, that the Biſhops, that were againſt Image-Worſhip, would outvote him and his Adherents, he raiſed a Tumult; and on that pretence took care, that the Synod ſhould be adjourn'd to the following Year; and tranſlated it to *Nice*. In the following Year, things go-

* Chron. *Func.* *Platina*, *Bale*, *Sigbert*, Hiſt. Mag. 8. 10. Oſi. 8. 3, 6. *Cave's* Hiſt. 490.

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ing according to Wiſh, the little Council of *Nice*, began on the Eighth of the Calends of *October*; and *Taraſius* himſelf was Preſident, tho' the Pope's Legates were there. (How is this conſiſtent with what the Popiſh Writers ſay of the Pope's Power of being Preſident in Councils?) And acting every Thing for his own Intereſt, and the Luſt of *Irene*, he effected, that the Seventh General Council of *CS.* ſhould be condemned; and that Image-Worſhip ſhould be eſtabliſh'd by Synodical Decrees.

In the Year 795, he reſiſted for ſome time *Conſtantine* the Emperor, that was willing to repudiate his lawful Wife *Mary* the Empreſs, and had a Mind to *Theodota* the Harlot; threatning *Conſtantine* with Excommunication, if he did not deſiſt from that wicked Undertaking. But *Taraſius*, throwing off the Mask, and growing wicked, he permitted that thoſe wicked Nuptials ſhould be celebrated by *Joſeph* Abbot of *CS*; and that *Mary* ſhould be ſhorn, and ſhut up in a Nunnery. This *Court*-Biſhop ended his Days in the Year 806*.

Oſiander's Obſervation on this Man, and others of the ſame Kidney, is juſt. "Many Men (ſays he) "more eſteem the Favour of Princes, than of God. A fatal Experience proves it true, as appears from our own Hiſtory: And Cardinal *Wolſey* is a flagrant Inſtance of it. "The Story goes, (ſays *Fuller* †) that "he breathed out his Soul with Speeches to this Ef- "fect: *Had I been as careful to ſerve the God of Hea-* "*ven, as I have been to comply to the Will of my Earthly* "*King, God would not have left me in my Old Age, as the*

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* *Paulus* Diac. 23. *Sigbert.* Hiſt. Mag. 8. 10. *Of.* 8. 4, 5. *Cave's* Hiſt. 498. *Forb.* 7, 10. 8. 5. 5. 12.

† *Fuller's* Holy State 253.

" *other hath done.* A Caution, that ought to be minded by all; eſpeciaily by Court-Biſhops.

Basilius Biſhop of *Ancyra* flouriſh'd in the Year 787; in the Synod of *Nice* he was found guilty of *Idolomachia*, (Breaking of Images;) and likewiſe, that he had Subſcribed to the Decrees of the Synod of *CS.* He offer'd afterwards a ſupplicant Libel, or Confeſſion, in which he begged Pardon, and anathematiz'd the *Iconomachi*; and taught that the Worſhip of Images ought to be. Here's an Inſtance of a temporizing Biſhop, that acts as the Wind blows from the Court.

In the firſt Act of this Council of *Nice*, it is decreed, that thoſe that impugn'd the Worſhip of Images in tne former Synod (*viz.* of *CS.*) ſhould be admitted and heard; that it might be known, whether they continued in their former Opinion, or receded from it. There were theſe Biſhops and Divines, which condemned the Worſhip of Images, *viz. Baſil* of *Ancyra* (of whom juſt before) *Theodorus* of *Myra*, *Theodoſius* of *Amorium* (of whom by and by) *Hypatius*, Biſhop of *Nice*, *Leo* of *Rhodes*, *Nicolas* of *Hierapolis*, *Gregorius Peſſinutis*, *Gregory* of *Piſydia*, *Leo* of *Iconium*, and *Leo* of *Carpathum.* All theſe confeſſed, that they had erred. The Three former were immediately received by the Synod, and reſtored to their Sees. Theſe Divines, (ſays *Oſiander*) were willing to betray the Heavenly Truth, rather than to loſe their Dignity and Preferments; and whilſt they retained their Earthly, they loſt their Heavenly Inheritance. I am afraid, that there is too juſt Cauſe of applying this Obſervation, to ſome of our own Times *.

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* *Cave's* Hiſt. 499. *Paul.* Diac. Hiſt. Mag. 8. 9. *Oſ.* 8. 4. 5.

Theodosius, Biſhop of *Amorium*, flouriſh'd about the Year 787; he acted the ſame with *Baſilius* in the *Nicene* Synod, and was accuſed of favouring the *Iconomachi*: But offering a Libel of a different Argument, he obtained his Pardon, and was reſtored again to his Biſhoprick by the Fathers of the Council *.

Elias, Metropolitan of *Crete*, flouriſh'd in the Year 787, and was preſent in the Council of *Nice*. I know no more of him; only ſuppoſe him to concur with the Fathers of Image-Worſhippers †.

Felix the Heretick (of whom I have ſaid ſomewhat already,) in the Year 797, relapſed into his Error (after the Synods of *Ratisbon* and *Rome*;) another Synod met at the Requeſt of *Charles*, at *Frankfort*; and there the Hereſie of *Fælix*, was at long-run examined and condemned. He returned not to his Biſhoprick; but was baniſhed to *Lyons*, where he perſever'd to the Day of his Death ‡.

Theophanes, (called from his Father *Iſaac*, and Confeſſor, from the Evils he ſuffered;) a *Conſtantinopolitan*, the Son of *Iſaac* and *Theodota*; was born 758. He was adopted by *Conſtantine Coprynimus* the Emperor. Whilſt young, he was compelled by *Leo Patricius* to marry his Daughter; and on that Day they made a Compact of Continence, and he went to the Monaſtery of *Polychronium*, living a Monaſtick Life: From thence he remov'd to the Monaſtery *Colominum*, and lived ſix Years in that Monaſtery. After the

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* *Cave* eod.

† *Cave*, eod.

‡ *Ammonius*, lib. 43. 8. *Sigbert.* Hiſt. Mag. 8. 5. *Oſi.* 4, 8, 7.

Year 815, he was by *Leo Armenius* commanded to condemn the Worſhip of Images, and conſtantly refuſing, he was brought in Chains to *CS*, tho' ſick, and a Clinick from the Year 808. And when he could not be perſuaded by any Arguments to throw off the Worſhip of Images (ſo great is the Energy and Force of Prejudice,) He was in the Year 813, or the Beginning of the following, caſt into Priſon; and Eight Years after was baniſh'd into the Iſland *Samothrace*; and after 23 Days, being broke with Miſery and Trouble, he ended his Life.

Now if ſuch Magnanimity, Conſtancy and Fortitude is to be found amongſt the Image Worſhippers, in ſuch an Idolatrous Method of Devotion; what ought they, that have a good Cauſe, grounded on Reaſon, Scriptures, and the undoubted Teſtimonies of the Ancient Fathers, to undergo when God is pleas'd to lay the holy Burden of Afflictions on them? Shall they that are in a bad Cauſe, undergo chearfully what is laid on them; and ſhall they of a good one, be ſupine, negligent, and unwilling to bear what the Almighty thinks fit to impoſe on them? God forbid! In ſuch a Glorious and Heavenly State God's Grace, eſpecially, (as always it ought to be, whilſt in this Valley of Tears,) is to be heartily and ſincerely invok'd; and the Aſſiſtance of his holy Spirit will be obtained; and then, as the Patriarchs, Prophets, Apoſtles, and Ancient Chriſtians were, we ſhall be enabled to overcome all the fiery Darts of the Wicked. We ſhall ſmile at the Cart, Pillory, Gibbet; nay, at the Stake too; and all the Endeavours of raging and cruel Perſecutors ſhall be render'd vain and fruitleſs; and we ſhall remain *more than Conquerors*. When ſuch a State comes, (which God Almighty in his infinite Mercy prevent,) let us ſhew our ſelves Men, ſtand faſt in the Faith, be of good Courage; and nothing in this World (be it of never

ver ſo terrible an Aſpect) ſhall be of that Energy and Force, as to make us quit the Field, and deſert the Chriſtian Faith. Thoſe that fell from Chriſtianity in Times of Perſecution, make but an indifferent Figure in Church Hiſtory. The *Traditores*, thoſe that deliver'd up their Bibles; the *Lapſi*, thoſe that offered Incenſe to Idols, and others, ought to be to us Land-marks, and Monitors; that we ſhould take heed to ſtand in the Day of Danger, leſt we fall as they did *.

In the Year 794, The Council of *Frankfort*, and thoſe Fathers refuted the Image-Worſhippers, and plainly denied that Images ought to be made or had for that End and Purpoſe: They demonſtrated that it was one thing to have an Idol to entice Mens Minds to Idolatry, and another to have it for Church and Houſe-Ornament; and ſuch a Council as that at *Frankfort*, if at this Day celebrated, would, without all doubt, ſolemnly condemn many of the *Pontifical Dogmata*, and Errors. God prepare the Hearts of Chriſtians to receive and celebrate ſuch a Council, that we may all heartily unite in all the Articles of the Chriſtian Faith. When that Glorious Day comes (as 'tis to be hop'd it will) what a ſplendid Figure will the Catholick Church make in this World! †

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* *Cave's* Hiſt. 500. *Forb.* 5. 17. 5.

† Hiſt. Mag. 8. 9. *Of.* 8. 4 8. *Forb.* 7 9, 9, 7, 11. *per totum.*

A

VIEW of the Photian *AGE.*

LEarning flouriſh'd more and more in this Century under the happy Conduct of *Charles* the *Great*, by the Perſuaſion and Motion of *Alcuinus* our Countrey-man, and Præceptor to *Charles*; and by whoſe Council ſeveral Academies were inſtituted; as that of *Paris*, *Ticinum*, *Bononia*, *Oſnaburg*. To theſe were added Colleges; and in many Monaſteries, Schools were erected, in which Youth were inſtructed; and many were of this ſort in *Italy*, *Germany*, and *England*. As to what belongs to the State of the Church, the Worſhip of Images was taken away by *Leo Armenius* *Anno* 818, by *Theophilus Auguſtus* in 830; but reſtored by *Michael* the Third, *Anno* 842. In the Weſt it was alſo condemned Synodically; to ſay nothing of *Agobardus*, and *Claudius Tauronneſis*, &c. *Anno* 824, *Michael Balbus*, Emperor of *CS*. ſent Embaſſadors to *Ludovicus Pius* with Letters, in which he condemned all Worſhip of Images, and called it expreſly, a *Mad Superſtition*: Upon this Occaſion, a Synod of the moſt celebrated Biſhops of *France*, is called in the Palace of *Paris*, in which the moſt Learned and Holy *Præſuls*, (after the Rejection of the *Iconoclaſticks*, and granting a Toleration for the Hiſtorical Uſe of Pictures;) condemn thoſe who with an undue Worſhip of Superſtition, ſhould venerate and adore them. They anſwer all the tedious Arguments brought on the contrary ſide; all which they expreſly and Eloquently affirm from Teſtimonies alledged from the Ancient Fathers and Councils.

But

But the *Photian* Cauſe is at length in Motion; and in a manner, abſorps all other Controverſies. In the Year 858, *Ignatius* Biſhop of *CS.* being ejected, *Photius* conveys himſelf into the Patriarchat. A Synod which the *Greeks* call'd *Oecumenical*, who met at *CS.* confirms him. In the Year 869, *Photius* is depoſed, and *Ignatius* is reſtored by the Synod, commonly called the Eighth. *Ignatius* at laſt dying, *Photius* is reſtor'd to his See, who called a Synod of 189 Biſhops, which the *Greeks* call the Eighth *Oecumenical*, in which every thing was done in favour of *Photius*.

The *Roman* Pontiff was very buſie in the Tumults of the Oriental Church; ſometimes favouring the Cauſe of *Photius*; but for the moſt part, that of *Ignatius*, rioting againſt *Photius*, even to Raving. From hence aroſe an Immedicable Diſſenſion between the Eaſtern and Weſtern Churches; for Three Cauſes chiefly; to ſay nothing of their diverſe Rites and Ceremonies. Firſt, from the wonted Deſire of Ruling, in the *Roman Pontiff*, who was willing that the Oriental Church ſhould yield to the Prerogative of St. *Peter's* Chair, which obſtinately and conſtantly, *Photius* and his Succeſſors denied. *2dly*, from the *Addition* to the Creed, of the Proceſſion of the Holy Spirit in the Word *Filioque*; and *of the Son*, made by the *Latins* and condemned by the *Greeks*. At this *Photius* objects in his Eccleſiaſtical Epiſtle, as the *Summum*, or Top of all Evils; and becauſe they endeavoured to adulterate the Holy and Sacred Symbol, confirmed by all Accounts of the *Oecumenical* Councils, with fooliſh Words, and interpolated Speeches; O *Diabolical Machinations*, &c! (ſays *Photius*) where upon this Cauſe he bitterly inveighs againſt the *Latins*. *3dly*, From the Caſe of the *Bulgarians*, whom Pope *Nicholas* was willing to ſubject to the Pontifical Juriſdiction; *Photius* exclaiming, and the *Greeks* con-

contending, that *Bulgaria* was a part of the Oriental Empire; and that that Nation was at first converted to the Christian Faith by the *Grecian* Priests, who had willingly subjected themselves to the Patriarch of *CS.*

What Trouble this *Bulgarian* Controversie excited, is manifest to all that are not ignorant of the History of this Age. Hence so great a Rupture arose, as perhaps not to be ever extinguished.

In the Beginning of this Age the Emperor had some Power over *Rome*, and its *Pontiff*; but in a little time it declined. At length under Pope *John* the Ninth, about the Year 875, the Imperial Yoke was quite thrown off, *Carolus Calvus* transferring all the Imperial Rights to the City of *Rome*, and its Authority to the Pope.

In this Age the warm Controversie began about the Supernatural *Change* made in the *Eucharist*. The first that was so audacious to propose and defend the Carnal and Corporeal Presence of Christ in the Sacrament, was *Paschasius Ratbert* of *Corbeia*; who in a Book did not Blush to assert, that after the Consecration, the Substance of the Bread and Wine was changed into the true Flesh and Blood of Christ, that very Flesh and Blood, which the Lord brought forth from the Womb of the Virgin, which suffered and arose again. This unaccountable, this monstrous Notion, was presently opposed by the most learned *Rabanus Maurus* Abbat of *Fulda*, *Bertham*, or *Rathram* of *Corbeia*, *John Scotus*, *Erigena*, not to mention others.

Nicephorus, a *Constantinopolitan*, the Son of *Theodorus* (Notary of *Constantine Coprynimus*) and *Eudoxia* his Father, twice banish'd for Image Worship. He was

was one of a ſublime Wit, capable of the greateſt Affairs, which he improved in all ſorts of Learning. He was, *à Secretis*, Privy-Counſellor to *Conſtantine* the Emperor and his Mother *Irene*. And in the Year 787, he ſtrenuouſly promoted the Worſhip of Images in the ſecond Council of *Nice*; but being fatigu'd with a Court-Life, he withdrew to a Private one in a Monaſtery over againſt the *Thracian Boſphorus*. In the Year 806, upon the Death of *Taraſius*, he on the 12*th* of *April*, was advanced to the Patriarchal Dignity. In the Year 811, he wrote Letters according to the uſual Cuſtom, to Pope *Leo* the Third. In the Year 814, *Leo Armenius* the Emperor, publiſh'd an Edict, in which he forbad the Worſhip of Images. *Nicephorus* the Patriarch, as much as in him lay, reſiſted *Leo* in this Affair; whom, when the Emperor could not with Admonitions and Councils bend, he was in the following Year depoſed from his See, and ſent into Baniſhment. Firſt, he went into the Monaſtery which he had built at his own Expence, and call'd it *Bonum*; afterwards he was baniſh'd into the Iſland of *Propontis*, where he lay hid to the Day of his Death*.

In the Year 808, The *Paulician* and *Artingan* Hereſies infeſted the Church in the Eaſt; eſpecially in *Phrygia* and *Lycaonia*. For the moſt part, they maintained the *Manichean* Errors; they taught that no Man ſhould be excommunicated for any Error or Wickedneſs. They uſed Superſtitions, Oracles, Auguries; and ſecret Ceremonies and Immolations, and gave forth ſuperſtitious Reſponſes. The Emperor, by the Advice of *Nicephorus* the Patriarch, was of the Mind to deſtroy them; but his Courtiers prevailed with him to alter his Reſolution; pleading,

* *Cave's* Hiſt. 506. *Forb.* 5. 17. 5.

they

that they ought to have Room for Repentance. At length they were by the Emperor ſent into Baniſhment.

Here Courtiers under the ſpecious Pretences of Conſcience, become *Petitioners* for Hereticks; and altho' they were againſt ſanguinary Laws, yet they conſented to, (at leaſt not oppoſed,) their Baniſhment: They were not, as ſome of late, for ſheltring their Perſons, and openly abetting their Heretical Doctrines: Wickedneſs was not come then to the Height; ſuch a Practice was left for *our* bleſſed times of Reformation; But *O Lord, Holy and True! how long* *.——

Joseph, Brother of *Theodore Studites*, in the Year 808, was Partaker of the ſame Studies and Labours for the Cauſe of Image-Worſhip; and from hence alſo was called *Confeſſor*. Before the Year 808, he was made Archbiſhop of *Theſſalonica*; and imitating his Brother in raiſing Seditions in *CS*. he frowardly renounc'd Communion with *Nicephorus* the Patriarch; for which he was in the Year 809, turned out, and ſent into Baniſhment †.

Ignatius (of whom before,) a Grammarian, and Deacon of the great Church of *CS*. Diſciple of *Taraſius* the Patriarch, at length Metropolitan of *Picenum*. He flouriſh'd in the Year 810, at leaſt, lived to 828, and ſpoke the Funeral-Oration of *Nicephorus*. *Noſcitur è ſociis*, is an Old and true ſaying; and conſidering his Acquaintance, I preſume, tho' I find it not, that he was a Defender, if not a Practiſer of Image-Worſhip ‡.

* Hiſt. Mag. 9, 5. *Zonaras. Oſi.* 9, 1, 2. *Rev.* 6. 10.
† *Cave's* Hiſt. 507.
‡ *Cave eod. loco.*

In this Age *Sadduciſm* revived; and ſome Writers throw it upon MICHAEL BALBUS the Emperor of *CS*; perhaps becauſe he diſallowed Image-Worſhip. But whoſoever were the Propagators of it, theſe were their falſe Opinions, that there was no Reſurrection of the Dead; that there were no Devils; that the Writings of the Prophets were of no Authority; that the Inſtitutes of *Moſes*, (excepting Circumciſion) were only to be followed; that Whoring is no Sin; that *Judas* the Traytor, was in a ſtate of Salvation; that they Faſted on the Sabbath; that they obſerved the Paſſover according to the Cuſtom of the *Jews*; that they prohibited Diſputations, leſt their Impious Witchcrafts and Sophiſms ſhould be detected *.

In this Century remained ſome Relicks of the Hereticks, which are call'd FÆLICIANS, from the Author FÆLIX; of whom before mention is made. Theſe, *re vera*, were *Arians*: For they believed that Chriſt was only Man, and not true and ſubſtantial God; and therefore call'd him a *Nuncupative* God, when they openly conferr'd amongſt themſelves †.

THEODORUS STUDITES, ſo call'd from a Monaſtery, of which he was Preſident, was born at *CS*, 759. In 781, he withdrew to the Monaſtery of the *Succud*, in the Suburbs of that City; ſubmitting himſelf to the Diſcipline of *Plato* the Abbat. In the Year 794, *Plato* reſign'd up his Charge, and THEODORUS undertook the Præfecture, or Government of that Monaſtery. He was wretchedly addicted to *Iconomachy*, or Image-Worſhip, throwing off Piety towards God, and Obedience towards Princes. He

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* *Zonaras.* Hiſt. Mag. 9. 5. *Oſi.* 9, 1, 2.
† *Hanno.* Hiſt. Mag. *Oſi.* 9. 1, 3.

ſtre-

ſtrenuouſly fatigu'd himſelf in the Cauſe of Images; being deſirous of getting himſelf a Name for *Novelty* in the City: In a little time, he was had in great Veneration by the Monks of *Greece*; at that time the moſt procacious of Men. Hence being puffed up with Pride, he began to concern himſelf with Church-Government, and Affairs of the greateſt moment: And when in the Year 745, *Conſtantine* the Emperor, repudiating *Mary* his Wife, (as was ſaid before;) and ſuper-inducing a Harlot, *Taraſius* the Patriarch ſeem'd to act remiſsly in that Affair; but *Theodorus* was ſo audacious, as to anathematize the Emperor, and to fall upon him with moſt bitter and cruel Reproaches. He alſo renounc'd Communion with *Taraſius*, and was the Author of exciting and favouring a horrid Schiſm amongſt the Monks at *CS.* In the following Year he was baniſh'd by the Emperor to *Theſſalonica*. In 797, *Conſtantine* being removed by the treacherous Snares of his Mother *Irene*, *Theodorus* is brought back to *CS.* in ſolemn Pomp, and is received into the greateſt Favour by that moſt wicked Woman. He being well accompliſh'd in the Art of Diſſimulation, did not bluſh by any means to flatter her, and to accoſt her with Blaſphemous Eloquies. In the Year 798, he went to the Monaſtery *Studii* within the City. In the Year 806, *Nicephorus* (of whom mention is made before) from a Laick was advanc'd to the Patriarchat of *CS*, and *John* the Abbat, who formerly had celebrated the unlawful Marriage of *Conſtantine*, upon nine Years Penance was reſtor'd to the Communion of the Church by the Synod of *CS*. *Theodorus* rages, argues the Affair of both, puts all things into Confuſion, and execrates the Synod, Patriarch and the Emperor *Nicephorus*, and every where ſounds an Alarm to Sedition, and ſeparates from the Communion of the Patriarch; draws more than 700 Monks into the Schiſm; and being corrected by *Leo* for his Licentiouſneſs, he

anſwer

anſwers his Letters with Anger and Pride: *What have we to do with the* Pope, *let him act this or that as he pleaſes.*

NICEPHORUS was of Opinion, that ſuch Tides of Fury ſhould be reſtrain'd by Baniſhment; and in the Year 809, Orders him with his Brother *Joſeph* and *Plato* the Abbat, into a certain Iſland, near *Byzantium*. In the Year 811, returning into the Favour of *Michael Rangube*, he profeſſed Obedience to *Nicephorus* the Patriarch, and obtain'd the Liberty of the Priſon. In the Year 813, he began to ſuffer for the Cauſe of Image-Worſhip, and was noted by his Followers for a glorious Confeſſor: For when *Leo Armenius* the Emperor, had reſtrained the Impious Superſtition, (not now to call it worſe,) of Image-Worſhip, *Theodorus*, attended with his Troops of Monks, turns all things upſide down; calumniates the beſt of Princes, and in publick celebrates the Proceſſion of Images; and in the *Forum* or Pleading-Place, and High Ways, chants his *Iconolatrick* Hymns, renounces his Obedience to the Emperor, and ſtirs up the Populace to Sedition.

The moſt merciful Emperor puniſh'd this Fury with Baniſhment only; and when he could not by any Reaſon reſtrain the Protervity of this Man, he was commanded to be brought to *Meſopotamia* near *Apollonia*, and there gently confined.

Being here, he ſent his Circular Letters, full of Threatning, Contumacy and Curſes, every where againſt the Emperor; and being carried to diverſe Priſons, at length, in the Year 819, he was brought to *Smyrna* and was more cloſely confined. In the Year 821, he was by *Michael Balbus* looſed from Baniſhment, and went to his own Monaſtery, with his wonted Art of Raving. In the Year 824, when

Michael

Michael the Emperor breathed nothing of Severity againſt the *Iconomachi*, or Image-Breakers, *Theodorus* took this in Indignation; and openly favour'd *Thomas* the Tyrant; moving Rebellion againſt the Emperor: But he, beyond Hope, being reduc'd by *Michael*, *Theodorus* was under a Neceſſity of departing from *CS.* and wandred afterwards like an Exile. At length he fix'd himſelf in the Iſland *Chalcitis*; where, in the Year 826, he ended his Days.

Thus have I tediouſly and prolixly related the Actions of a violent, and turbulent Biſhop; whom nothing could conquer, nothing could vanquiſh, but Death it ſelf *.

NAUCRATIUS, a Monk, of *CS*, and Student of the Monaſtery of *Studitum*, Diſciple of *Theodorus*, a moſt deſperate Image-Worſhipper, was famous in the Year 813, for his Perverſeneſs in aſſerting the Worſhip of Images. He was more than once caſt into Priſon, and ſuffer'd Stripes, and other Misfortunes; of which he often complains to his Maſter, from whom he receiv'd ſome Conſolatory Letters. In the Year 816, we find him as yet in Priſon; but it does not appear, when he died. The old Adage, *Like Maſter, like Man*, may very well be adapted to the two preceding Monks †.

PASCHAL a *Roman*, Son of *Bonoſus*, Presbyter of the *Roman* Church, and Abbat of the Monaſtery near the Church of St. *Peter*, obtained the Popedom in the Year 817. He, to the utmoſt, favour'd the Image-Worſhip of the *Greek* Monks, and highly eſteemed *Theodorus* their *Anteſignanus*; ſo that he for-

* *Cave's* Hiſt. *Lit.* 509.
† *Cave's* Hiſt. 512.

bad the Chancellors ſent by *Theodorus* Patriarch of *CS.* to go into *Rome*; and in the following Year he plac'd the Image-Worſhippers of the Refugee *Greeks* in the Monaſtery of *Rome*, at St. *Praxis*. In the Year 823, on the Day of the Paſchal Feaſt, he crown'd the Emperor *Lotharius* in the Church of St. *Peter*; and in the ſame Year he ſent *Ebbo*, Archbiſhop of *Rheims*, and *Hallitgarus* Embaſſadors, to inſtruct the *Danes* in the Chriſtian Faith. He died *Anno* 824 *.

The Error of the *Donatiſts* did revive amongſt ſome. Theſe aſſerted, that Eccleſiaſtical Miniſtry was not efficacious to Salvation, except it was adminiſtred by Pious and Religious Men. They were the *Puritans* of Old, who confined the Church of God to their own Sect †. And ſome *Separatiſts* amongſt us hold the ſame Opinion, which our Church has cenſur'd in one of its Articles: The Title of which is, *Of the Unworthineſs of the Miniſters, which hinders not the Effect of the Sacraments.* It runs in theſe Words; *Altho' in the viſible Church, the Evil be mingled with the Good; and ſometimes the Evil have chief Authority, in the Adminiſtration of the Word and Sacraments; yet foraſmuch, as they do not the ſame in their own Name, but in Chriſt's; and do Miniſter by his Commiſſion and Authority; we may uſe their Miniſtry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the Effect of Chriſt's Ordinance taken away by their Wickedneſs; neither the Grace of God's Gifts diminiſhed from ſuch, as by Faith and rightly, do receive the Sacraments miniſtred unto them; which be effectual, becauſe of Chriſt's Inſtitution and Promiſe, altho' they be miniſtred by Evil Men; nevertheleſs it appertained to the Diſcipline of the Church,*

* Hiſt. Mag. 9. 10. *Sigbert. Bale, Platina, Of.* 9. 1. 5. *Cave's* Hiſt. 518. *Howel's* View, 124.

† Hiſt. Mag. 9, 5. *Of.* 9. 16.

that Enquiry be made of Evil Miniſters, and that they be accuſed by thoſe that have Knowledge of their Offences; and finally being found guilty, by juſt Judgment be depoſed *.

THEODORUS, ſirnam'd GRAPTUS, a *Paleſtine*, inſtructed in the Liberal Arts; when as yet young, his Father ſent him for Education to the Monks of St. *Saba*; and in that Monaſtery, he receiv'd the Dignity of Prieſthood in the Year 818. He is ſent by *Thomas*, Patriarch of *Jeruſalem*, to *CS*, to defend the Cauſe of Images, which he performed boldly; arguing ſawcily in the Preſence of *Leo Armenius*. He was order'd to be ſcourg'd, by the Emperor, and baniſh'd to the Mouth of *Pontus*. *Leo* being dead, in the Year 821, *Theodorus* return'd to *CS*; and with the ſame Succeſs pleaded the ſame Cauſe before *Michael* the Emperor, for which he was impriſoned, ejected from the City, and order'd to *Soſthenium*. In the Year 835, when he would not deſiſt from his Fooleries, he was beaten with Stripes by the Emperor *Theophilus*, and was commanded to be baniſh'd to the Iſland *Aphuſia*. After two Years, he was ſummon'd to *CS*, where no Arguments could prevail; for which he was excruciated again with various Torments by the angry Emperor, and is ſent to *Apamea* in *Bythinia*, where in Priſon he ended his Days.

So obſtinate and hardy are ſome in a very wicked and bad Cauſe. How chearful then, ought they to be, that are in a good one, having the *Recompence of Reward* in their Eye; and expecting after the ſhort Trials here, to reap the Benefit of a happy Eternity in the next World, where they will enjoy the Society of *Seraphims* and *Cherubims*, Arch-Angels, Saints,

* *Antiq.* of the *Ch.* 26.

Martyrs

Martyrs and Confeſſors to all Eternity. A large *Præmium* for a ſhort Penance; and an Eternal Weight of Glory for a Tranſitory Labour; * therefore as St. *Paul* ſays, *Let us not look at the things that are ſeen, but at the things not ſeen; for the things which are ſeen, are Temporal, and the things not ſeen, are Eternal.*

THEOPHANES, half Brother of THEODORUS GRAPTUS, was his Companion, of the ſame Inſtitution, of the ſame Opinions, and of the ſame Contentions; (not one excepted,) flouriſh'd in the Year 818; many Years after his Brother's Death, he received the Fruits of his Labours, and was made Metropolitan of *Nice* in the Year 841 †.

JONAS, Biſhop of *Orange*, flouriſh'd in the Year 821, and in 826, he brought to *Rome* a Collection of the Opinions of the Fathers concerning Images, to Pope *Eugenius*. He was preſent at ſeveral Councils, and got the Government of the Monaſtery of *Miacenſis* from *Lewis* the Emperor; and in the Year 837, he was made Judge, to enquire into the Seditious Monks. In the Year 840, he offer'd a Book to King *Charles*; and in 843, he died ‡.

FRECULPHUS, from a Monk of *Fulda*, was made Biſhop of *Lexovia*, before the Year 824; was by *Lewis* the Emperor ſent to Pope *Eugenius* to *Rome* to get the Faculty to collate Images; and the next Year gave an Account of his Embaſſy in the Convent of *Paris*. He was preſent at ſeveral Councils, *viz.* that of *Paris*, 829; that of the Village *Theodore*, 835; that of *Paris* 846; that of *Tours*, 849. He died before the Year, 853*.

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* *Cave's* Hiſt. *Lit.* 519.
† *Cave's* Hiſt. 519. *Forb.* 7, 12. 9,7,12,6.
‡ *Cave's* Hiſt. 520.
‖ *Cave's* Hiſt. 521.

Sergius the Hiſtorian, ſuffer'd much in the Defence of Image-Worſhip, and is therefore call'd by *Photius*, a Confeſſor. He flouriſh'd in 828. He wrote a laſting Hiſtory cut in Stone, againſt the Image-Breakers, taking its Riſe from *Michael Balbus* in the Year 821, to the 8*th* Year of the ſame *.

Michael, Suffragan of the Patriarchat, and Preſbyter of the Church of *Jeruſalem*, and Prefect of the Monaſtery of *CS*, was deſigned Patriarch of the ſame by *Theodora* the Empreſs; but refuſed that Dignity; he flouriſh'd in the Year 830. He ſuffered many Labours and Troubles for the ſake of Images, in the Life-time of *Theodorus Studites*, and *Nicephorus* the Patriarch. He endured more and greater after their Deaths by *Theophilus* the Emperor; being caſt into Priſons, and tortur'd; but I find no Account of his Death, preſuming that he ended his Days in Priſon †.

John, Patriarch of *Jeruſalem*, flouriſh'd about the Year 842. After the Images (being at length reſtor'd) had obtain'd their fixed Seats, and no more to be removed; Image-Worſhip, among the *Greeks*, began to be in great eſteem ‡.

Methodius Homologita, or, Confessor, as he is called, a *Sicilian*, deſcended from rich and noble Parents, was educated in *CS*, and embrac'd a Monaſtick Life, and plac'd himſelf in a Monaſtery in the Iſland *Chio*. Being ſent to *Rome*, he was accuſed of Adultery, but was cleared. Returning into *Greece*,

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* *Cave* eod. loco.
† *Cave's* Hiſt. 522.
‡ *Cave's* Hiſt. 532.

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he was impriſoned at *Achita*, by *Michael Balbus*, for defending Image-Worſhip; and in the Year 834, he accompanied *Theophilus*, (fearing otherwiſe he would ſtir up Sedition,) againſt the *Saracens*; and after his Return was caſt into Priſon. In the Year 842, he was made Patriarch of *CS*. by *Michael* the Third. A Synod being call'd immediately, he brought back by ſtealth, Images and their Worſhip into the *Greek* Church *.

Conſidering the Monſtroſity of the Opinion of *Tranſubſtantiation*, (not to mention at preſent any thing of *Conſubſtantiation*; which Notion of *Luther*, is I think far more monſtrous;) and how repugnant it is to common Senſe, and right Reaſon, ſo contrary to the Sacred Writings, and the Teſtimony of the Ancient Fathers; I cannot forbear to give it a Place in the *Hiſtorical Account of Hereſie*; and in order to that, I ſhall mention the firſt Author that openly defended it; and that was PASCHASIUS RATBERTUS. He was a *French-man*, born about the Year 786, and had his Education among the Monks. When he was adult, he took the Habit in the old Monaſtery of *Corbeia* under *Adelband* the Abbat: In the Year 844, he was Prefect of that Monaſtery: In 848, he was at the Synod of *Cariſia*, againſt *Goteſchal*. He died in the Year 851.

He was a Man, not unlearned; and had too good an Opinion of his own Parts. He was the firſt Author (ſays Cardinal *Bellarmin de Script. Eccl.* p. 266.) who wrote ſeriouſly and copiouſly of the Reality and Truth of the Body and Blood of our Lord in the Euchariſt; with whom agrees *Jacobus Syrmondus*.

* *Cave eod. loco.*

He was (ſays he,) the firſt that gave the Genuine Sence of the Catholick Church, that opened the Way to others, who afterwards wrote much upon the ſame Argument, and that it was ſo, the Words of PASCHASIUS make plain, and verifie; *All things* (ſays he) *whatſoever the Lord Wills, altho' in a Figure of Bread and Wine, theſe are nothing elſe, than the Fleſh and Blood of Chriſt to Believers, after Conſecration. From hence Truth it ſelf thus ſpeaks to his Diſciples: This* (ſays Chriſt,) *is my Fleſh for the life of the World; and that I may more wonderfully ſpeak, it is plainly no other, than that which was born of* Mary, *that ſuffered in the Fleſh, that aroſe from the Grave.*

This is Popery in Perfection; and this Doctrine was ventilated in the great *Lateran* Council, and maintained and confirmed in the Conventicle at *Trent*. And this at preſent is the current Sence of (almoſt) all the Writers in the Popiſh Communion; and I may ſafely ſay, of (almoſt) all the Perſons in that corrupt Communion. He that ſwallows this Doctrine, I dare ſay, may digeſt any other Article in that Church.

So much I thought proper to ſay upon this Point; and thoſe that defend it, may eaſily reconcile Contradictions, and defend the moſt abſurd Opinions that can be invented *.

Upon the Death of *Gregory* the Fourth, a certain *Roman* ſucceeded called Os PORCI, (Hogs Face) which he changed to SERGIUS the II. He was Sub-Deacon under Pope *Stephen*, Presbyter under *Paſchal*, and Arch-Presbyter, under *Gregory* the Fourth;

* *Cave* 334. *Forb.* II. 18, 2.

and

and after his Death, was created Pope. He obſerved all the Pontifical Errors and Idolomanies, in Adoration of Images, and Worſhip of Relicts, in building Monaſteries, and in obſerving human Traditions. He aſſumed the Pontifical Dignity without the Conſent of the Emperor *Lotharius*: For now, ſo it was that in Election of Popes, they excluded, or certainly neglected the Authority of the *Roman* Emperors. He ſate three Years only in the *Roman* Chair; and died in 846 *.

In the Year 846; LEO the Fourth, a *Roman*, took the Monaſtick Habit, and was choſen Pope by the Clergy and People of *Rome*, without the Conſent of the Emperor, when *Rome* was in the greateſt danger of the *Saracens*. He was ſtained with all the Pontifical Errors, that his Predeceſſors were. He Idolatrouſly worſhipp'd Images and Saints; he built Monaſteries, ador'd Relicks; he luſtrated, or purified *Rome* with his Prayers, holy Water, and other ſuperſtitious Ceremonies; he ſuffered his Feet to be kiſs'd by the People; and if you will believe it, he made ſuch an Impreſſion on the Army of the *Saracens*, that he put them to Flight. He ſate Eight Years, and deſcended (ſays *Oſiander*,) to his Fathers, the former Idolatrous Popes †.

About this time, *viz*, in the Year 849, GOTESCHALLUS, a *Belgick* Heretick, diſperſed his Errors about *Ments* in *Germany*. He aſſerted, that the Father was greater than the Son: In this he was an *Arian*; that ſome Perſons were deſtinated to Heaven or Hell

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* Hiſt. Mag. 9. 10. *Platina* in *Vi. Sigebert* de *Vir. Ill. Oſi.* 9. 2. 4. *Cave's* Hiſt. 534. *Howel's* View 134.

† Hiſt. Mag. 9, 10. *Sigebert. Platina, Oſi.* 9, 2. 5. *Howel's* View 134. *Forb.* 7. 10. 7. *Cave's* Hiſt. 543.

by an inevitable Law, and by the Neceſſity of Divine Providence; in this he was a *Calviniſt*. The next Year, a Synod, by the Emperor's Command met at *Ments*, and diſputed with this Heretick: Amongſt theſe, *Rabanus Maurus*, and *Lupus Servatus* had the firſt Place; and when GOTESCHALL, altho' Convicted, would not yield to Truth, he was condemned for Hereſie, and Baniſh'd to *France* *.

In the Year 857, NICHOLAS the Firſt, was elected into the *Roman* Chair (*Lewis* the Emperor being preſent and Conſenting.) During his Pontificate he made many Decrees, which are inſerted into the Canon-Law, many of which eſtabliſh the *Roman* Tyranny; ſuch as, that the *Roman* Pontiff, becauſe he is called God, cannot be judg'd by any; that Laicks ſhould not judge Presbyters, nor inſpect their Lives; that the *Roman* Chair is not to be judg'd by any; nor their Judgments call'd in Queſtion *.

This Pope condemned the Marriages of Prieſts, altho' he was reprehended for it by *Udalricus* Biſhop of *Auguſta*: He commanded that dead Saints ſhould be worſhipped, and Images venerated; he appointed, that Marriage by the Conſent of one Party, ſhould be diſſolved for Religion-ſake, contrary to the Precept of St. *Paul*, 1 Cor. 7. The Emperor *Lewis* going to meet this Pope, lighted off his Horſe, holding the Bridle of the Pope's Horſe, led him into the Camp. (Here's the Humility of St. *Peter's* pretended Succeſſor.) He commanded the Service to be uſed in

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* *Aventinus*. Hiſt. Mag. 9, 5. *Oſi*. 9. 2. 5. *Cave's* Hiſt. 528. *Forb*. 8. 3, 17. 18. 19. 29.

† Hiſt. Mag. 9. 10. *Sigebert*. *Bale*. *Platina*. *Of*. 9. 3. 3. *Cave's* Hiſt. 550. *Howel's* View 139. *Forb*. 5. 13. 33. 34. 35.

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the *Latin* Tongue; but excepted the *Polonians* and *Sclavonians*. He ſate in the Chair ſeven Years and nine Months.

In the Year 886, *Stephen* the Fifth gets the Pontificate; when *France* was moleſted by the *Normans*, *England* by the *Danes*, *Pannonia* by the *Huns*, *Italy* by the *Saracens*. He Idolatrouſly worſhipp'd and invocated the Dead Saints, and lorded it over the Church of God, tied up the Conſcience with Laws and Human Traditions; and was the firſt that decreed, that the Statutes of the *Roman* Church ſhould be neceſſarily obſerv'd by all. He ſate Six Years, Eleven Months in the *Roman* Chair *.

* Hiſt. Mag. 9. 13. *Sigebert. Platina. Luitprandus. Of.* 9. 4. 3. *Cave's* Hiſt. 561. *Howel's* View 173. *Forb.* 7. 12. 15.

A

VIEW of the Dark *AGE.*

WHoever have wrote any Memoirs of this Time, do give a Mournful Deſcription of the State of the Chriſtian Church in this Age; and the very thing ſufficiently and openly proclaims it ſelf: All things were out of Order and confus'd, Looſe, Baſe, and Immoral. Few learned Writers did adorn this Age; no Councils, in a manner, worthy to be taken notice of, or remember'd: And deteſtable Schiſms are cheriſh'd in the very Boſom of the *Roman* See. The Lives of the Popes are moſt impure and filthy; and abominable Wickedneſs, hitherto unheard of, bare-fac'd appear'd in the Chriſtian Republick. From hence 'tis called vulgarly, *The Unhappy and Obſcure Age*; As *Baronius* confeſſes with Grief, (See his Annals, *ad Annum* 900, N. 1. And alſo the Learned Mr. *Howel*, in the *View of the Pontificate.*) "A new Age, (ſays he,) is begun; which "from its Aſperity and Barrenneſs of Good, is "wont to be called the Iron Age; from the De- "formity of abounding Evil, the Leaden; and "from the Want of learned Writers, the Dark and "Obſcure. All (ſays he, N. 3.) that the Church "ſuffer'd under Heathen Emperors, and from Here- "ticks and Schiſmaticks, in compariſon of theſe, are "to be eſteemed Childrens Play; yea, to be account- "ed Gain and Profit, how filthy, (ſays he, *ad Annum* "912. N. 14.) and deformed is the Face of the *Ro- "man* Church, when moſt potent, and moſt ſordid "Harlots governed *Rome*, by whoſe Authority Sees "are changed, Biſhops made; and which is horrid

"to

" to be heard, and not to be ſpoken, falſe Pontiffs:
" Their Gallants are intruded into St. *Peter's* Chair,
" who are not to be inſerted and put (except to di-
" ſtinguiſh only the Times,) into the Catalogues of
" *Roman* Pontiffs: For who can call them (that
" are intruded by ſuch Harlots, without Law) le-
" gitimous *Roman* Popes?" This and much more has the moſt Eminent and Learned Cardinal at the End of the Age 1000. " 'Tis to be admired, (ſays
" he,) that the *Roman* Church did not fall, and ut-
" terly periſh with ſo many ungodly, wicked and
" immodeſt *Pirates*, *Invaders* and bloody *Ravagers* of
" the Apoſtolick See; defiling it with their depra-
" ved Morals, as well at firſt by their vicious En-
" trance, as by their deſtructive Example, Vice and
" Wickedneſs.

If the Caſe of the Church was then ſo bad, as the Cardinal confeſſes it was, I would fain know, where was then the *Infallibility* and Inerrability of the Popes of *Rome*, with which the Papiſts now make ſo much ado? 'Tis certain, that the Popes of this Century had it not; and 'tis as certain, that none of their Succeſſors ever arrived to it. And it adds much to the Glory of Chriſtianity in general, to give up that ungrounded and pretended Plea; and not only to throw up that, but alſo all other Articles of Pope *Pius* the Fourth's Creed. Then there would be real Grounds to come to an *Union*, which is ſo heartily wiſh'd for by ſome moderate Papiſts, ſuch as the Members of the *Gallican* Church (and for all I know, the time of ſuch an Union is approaching) and by all the truly Reformed Churches.

Genebrard ſays almoſt the ſame with the Learned Cardinal; but is ſhorter in his Relation, at the Beginning of the Tenth Age. " This (ſays he, p. 852.)
" is called the Unhappy Age, exhauſted of Men fa-
" mous

" mous for Wit or Learning, whether Princes or " Popes; in which nothing was done, worthy to " be remember'd. From hence they report that a " certain Monſter with a Dog's Head, and Members " of a Man, was found, that ſhould give a wonder- " ful Relation of the State of this time." And a little after, " This truly was unhappy, (ſays he,) " that almoſt for a 150 Years, about Fifty Popes " (*viz.* from *John* the Eighth, (*aliàs* Pope *Joan*, as " confeſſed by ſeveral Popiſh Writers, as *Martin*, " *Sigebert*, *Platina*, *Bale*, *Marianus Scotus*, and ſeveral " others, who all aſſert the Credibility of the Story) " who ſucceeded the Holy Popes, *Nicholas* and *A-* " *drian* the Second, to *Leo* the Ninth, who was firſt " called of God, as was *Aaron*, to revoke from Hea- " ven the Ancient Integrity of the Popes into the " Apoſtolick See.) I ſay, above Fifty Popes fell " from the Vertue of their Anceſtors; and are ra- " ther to be call'd *Apotacticks*, or *Apoſtaticks*, than " *Apoſtolicks*." (Now the old Queſtion returns, Where's the Infallibility all this while?)

In theſe Evils therefore, the *Roman* Pontiffs, thoſe portendous Heads of the Catholick Church were all in all. If it be ſo with the Head, what Malignity, you'll ſay, is in the Members. Hence came, (not to ſay any thing of the moſt depraved Morals of the Biſhops, Prieſts, and all the Clerical Orders,) a decayed Diſcipline, Pride, Ambition, Covetouſneſs, Frauds, Perjuries, Luſts and all the Train of Vices.

'Tis not to be wonder'd at, in ſo corrupt a State of the Church, more Errors about the Canonization of Saints, the Baptiſm of Bells, the Celibacy of Prieſts, the Relicks of Saints, Viſions, Apparitions, Ordeals, and other particular Superſtitions, with all their Branches, were brought in. Nevertheleſs, there wanted

wanted not Men in this Age, in the midſt of Popery, who did couragiouſly reſiſt the Pope's Tyranny, the Yoke of Clerical Celibacy, the Divine Service in an unknown Tongue, Purgatory, the Worſhip of Images, the Corporal Preſence in the Euchariſt, *&c.* Of which, See the Catalogue of the Witneſſes of Truth, *Morneus* and *Hiddegerus* in the Hiſtory of the Papacy. But there were not wanting in this unhappy Age, Converſions of ſome barbarous Nations to the Faith of Chriſt, *viz.* the *Normans*, *Muſcovites*, *Polonians*, *Danes*, *Hungarians*, and other Northern Nations; who leaving Paganiſm, came to the Chriſtian Camp.

GILBERTUS was a famous and learned Perſon, if you conſider the times he wrote in: For *Trithemius* aſcribes to him a Book, called *the Diſpute of the Synagogue*; in which the Incredibility and Paralogiſms, and falſe Reaſonings of the *Jews* againſt the Chriſtian Religion are refuted. He was not ignorant in Phyſick; and Logick he called the Sword of the Devil. But this GILBERTUS adhered to the Pontifical Errors: For his Notion of Original Sin was wrong. He approved the Satisfactions of *Papiſts*; and affirmed, that there were ſeven Remiſſions of Sins; that the Virgin *Mary* was conceived without Sin; (a Controverſie ventilated betwixt the *Franciſcans*, and *Jeſuits* on the one ſide, and the *Dominicans* on the other; (and this Inſcription I have often in *Spain* ſeen on the Convents of the former, *Sancta Maria conceveda ſan Original peccado*:) the two former affirming, the latter denying it; and at laſt compoſed after a manner, by a Cunning *Pontiff*; which he thus determined, That it was a pious Belief; but no Article of Faith.) Yet I muſt ſay, that to my Knowledge, there are ſuch Animoſities among them, as never to be reconciled, (let the Papiſts make never ſo much Noiſe of their *Unity* among themſelves;)

that

that the Virgin is an *Interceſſor* and *Mediator*; (and this is plain from their Prayers and Books of Devotion: For as they offer one Prayer to Chriſt the only Advocate, they offer ten *Ave Maries* to the bleſſed Virgin.) GILBERTUS believed *Purgatory* and *Tranſubſtantiation*; he endeavour'd to fortifie his Opinions from the Sayings of Divines and prophane Authors *.

In this Age, the old Hereſie of the *Anthropomorphites* revived in *Italy*; who affixed to God in his Divine Eſſence, the Form and Members of a Man; as Ears, Eyes, Hands, Arms, *&c.* (And how ſhall I excuſe the Papiſts, who have God the Father repreſented, as an old Man in their Churches as I have with Horror ſeen and beheld!) For theſe old Hereticks, miſerable Wretches, never conſidered that God is a Spirit; and that a Spirit has not Fleſh and Bones; and that the Scripture by theſe Phraſes aſſign nothing Corporal to God in his Divine Eſſence; but aſcribe the Omnipotence of God, in preſerving the Good, and puniſhing the Evil.

This Error of the *Anthropomorphites* poſſeſſed the Chief, Noble and Ancient City of *Lombardy*, *Paraſſus*; and if you'll give Credit to the Pontificians, theſe *Paraſſians* cruelly afflicted all their Oppoſers. The Biſhops then were ſtupified with a Drowſineſs of Carnal Security; and refuted not this Hereſie, but enjoyed their Dignities, indulging themſelves in Eaſe and Pleaſure.

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* Hiſt. Mag. places him in the Year 902; But Dr. *Cave* 1101. *Trithemius*, *Of.* 10. 1. 2.

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Rachertus Biſhop of *Verona*, is to be exempted; who was the only Perſon, that took pains to refute this Error. But the *Roman* Pontiff and the Biſhop of *Millain* fetch'd no Arguments from the Holy Scripture; but Swords, Lances, and great Guns from their Armories, to convince them, *Non Regum tantùm, ſed Papæ & Epiſcopi ultima Ratio.* The Biſhop of *Millain*, with the Authority of the Pope, (when the *Paraſſians* refuſed to obey his Orders,) ſtirred up the neighbouring Cities to Arms againſt them, and beſieged *Paraſſus*: That City was taken by Storm, and all promiſcuouſly, Men, Women, Children and Infants, are murdered, their Goods ſpoiled, and their City burnt, the Walls equall'd with the Ground, that a Footſtep ſcarcely remain'd. Their Country was divided betwixt the Biſhops of *Millain*, *Placenta* and *Cremona*. * Was this the Meaning of our bleſſed Lord's Words, *If thou loveſt me*, Peter, *feed my Sheep?* But, Oh *Neronian* Cruelty!

At this time, about the Year 941, in the Eaſt ſome Relicks of the *Manichean* Hereſie continued; and theſe held impious Opinions concerning God. When *Zimiſcas*, Emperor of the Eaſt, had elected *Theodore* the Monk to be Biſhop of *Antioch*, he beſeech'd the Emperor to remove the *Manichees* from the Neighbourhood of that City, and to tranſfer them to *Philopopolis*; which City was ſubject to the *Grecian* Emperor. This was not to baniſh Hereticks, which ought to be done; but to tranſlate them from one place to another, to the Detriment of the Church †.

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* Hiſt. Mag. 10. 5. *Bergomenſis*, *Oſi.* 10. 2, 5.
† Hiſt. Mag. *Oſi.* 10. 2. 6.

About

About the Year 961, lived DUNSTAN an *Englishman*, who deſcended from an ample Family, a Man of wonderful Induſtry and Sagacity, learned in Arts and Sciences; and ſome Popiſh Writers aſſert, that he was skilled in Magick and Necromancy; paſſing thro' all the Dignities of the Church, he at length arrived to the Height, and was created Archbiſhop of *Canterbury*. He oppoſed like a Fury, the Marriage of the Clergy, and he obtained a Bull from the Pope to perſecute and condemn them, and ſend them into Baniſhment. He died in the 79*th* Year of his Age, and was afterwards canoniz'd for a Saint.

I cannot but here obſerve the Abſurdity and Wickedneſs of the *Roman* Church, in prohibiting the Clergy from the honourable State of Matrimony: For St. *Paul*, tho' never married, ſays (*Heb.* 13. 4.) *that Marriage is honourable in all* (and therefore all have a right to make uſe of it, if they think convenient;) *and the Bed undefiled*; *but Whoremongers and Adulterers God will Judge.* Here is no Exemption of the Clergy; but on the contrary, a ſevere Puniſhment threatned to Fornicators. Nay, St. *Peter*, whom the Papiſts glory in, as the firſt Biſhop of *Rome*, was a married Man; and *Clemens Alexandrinus* mentions the Name of his Daughter, *Petronilla*; nay, more, the Members of that Church account Marriage one of their Sacraments; yet they deny the Clergy the Benefit of it. One of the Jeſuits is ſo bold and audacious to aſſert, that Fornication in the Clergy, is a leſs Sin than Marriage. Strange Divinity, and not heard of in the primitive Church for ſome hundred Years. But to declare the Secret; this is a Point purely political in the *Roman* Church; being it ſelf repugnant to Reaſon, Scripture, and the Teſtimonies of the Primitive Fathers, and only

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vented to aggrandize their Church. They command Celibacy to their Clergy, that at the Death of them the Church may be Executor.

Our own Hiſtory is full of the Struggles of the Clergy in relation to this point. The Story of the Cardinal of *Crema* is well known; it was thus; when the Cardinal (as the Hiſtorian has it,) was ſitting in Council, he declaimed againſt the Marriage of the Clergy with a great deal of Satyr and intemperate Language; ſaying, that it was a Wickedneſs of the higheſt Nature, to conſecrate the Body of our Saviour, when a Man had juſt taken leave of his Strumpet. Now, the ſame Day that the Legate had made this Invective, and conſecrated the Holy Euchariſt, he was ſurpriz'd in the Evening with a Wench.

The Proof of this Miſcarriage was ſo evident, that the Fact could not be denied; and thus the Cardinal's Figure was ſpoiled, the Infamy was publick and notorious; and he fell under the utmoſt Diſgrace; inſomuch that he was forc'd to get off, and went home with the greateſt Confuſion imaginable.

Huntington excuſes it with Precedents from Scripture, ſuch as the Intemperance of *Lot*, the Inceſt of *Reuben*, the barbarous Treachery of *Simeon* and *Levi*, &c. And if this Impartiality ſhould diſguſt any *Roman* or Prelate, he adviſes them not to diſcover their Reſentment, for fear they betray the ſame Diſorder of Inclination with the *Cardinal* of *Crema*. Nothing can be more expreſs and poſitive, than this Teſtimony of *Huntington*. This Author was living when the Fact was done, and intimately acquainted with *Alexander*, Biſhop of *Lincoln*; who, in all likelihood, was preſent at the Council.

Hoveden, *Matthew* of *Weſtminſter*, and *Matthew* of *Paris*, relate this Story without the leaſt Mark of Queſtion, as to the Truth of it. *Baronius* indeed, tries

all manner of Ways to make the Story ridiculous: But yet at laſt, to give the Cardinal his due, he's ſo modeſt, as to grant, his Defence falls ſhort of a Juſtification; and that 'tis poſſible his Holineſs's Repreſentatives may fail ſometimes in their Morals, like other People. *Spondanus*, as far as I can find, paſſes over the whole Story in ſilence, as I ſuppoſe, thinking it not defenſible.

This Story ſhews the great Inconveniencies of a forc'd Celibacy, and what diſmal Effects attend it: So true is it, that the preſent Church of *Rome* preſer their own Traditions before the Commandments of God. St. *Paul* ſays, *'tis better to marry than to burn*; The preſent Church of *Rome* is of another Opinion; that 'tis better for the Clergy to commit Fornication, than to marry; and which to follow, let the World Judge; either the Command of an Apoſtle, aſſiſted with the Direction of the Holy Spirit of God; or the Members of a depraved Church, guided only by Worldly Intereſt. But we have not ſo learned Chriſt. Our Church, thanks be to God, gives Licence to all; and the *Corporation of Clergymens Sons* is a flaming Inſtance of the Benefit, Profit, and Emolument of the Marriage of the Clergy.

I ſhall make no more Remarks on the vicious Lives and Actions of the Clergy of the Church of *Rome*; eſpecially, of the Popes of this, and other Centuries; but ſhall deſire the Curious, to read them in the *View of the Pontificate*, wrote by the Learned and Reverend Mr. *Howel*. The Book wants not a Recommendation; and whoſoever reads it with Care, I dare ſay, will not find any Temptation to go over to that Church *.

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* Hiſt. Mag. 10. 16. *Polydorus*, *Bale*, *Vincentius*, *Capgrave*, *Of.* 16. 4, 3. *Cave* 584. Antiq. Britt. 79, *Godwin* de Præſ. 73. Coll. Church Hiſt. 1 Vol. 181. 182, *&c.* 319. *Bar.* 12. Cen.

A

View of the Hildebrandin *AGE.*

IN the Beginning of this Century 1004, began again to be agitated the *Sacramentarian Controverſie*, (ſuch a one, that was the Cauſe and Occaſion of Dividing the Catholick Church; and inſtead of uniting, it was the principal Reaſon of tearing in Pieces the ſeamleſs Coat of our bleſſed Lord: For had not *Radbertus*, firſt vented the Carnal and Corporal Preſence of Chriſt in the Sacrament, and had not *Innocent* the II. in the Great Council of *Lateran* defined the *Modus* of it; I cannot ſee, how thoſe miſerable Diviſions in the Church could have happen'd; (and I do not know, how thoſe Breaches will be cemented, except the Church of *Rome* would quit their Pretences in this and other Articles of their Church; and my Petition to Heaven, is, that God Almighty would put it into their Hearts to compleat ſo good a Work.)

LENTHERICUS, Biſhop of *Sens*, ſtirr'd up the Striſe: A few Years after, *Berengarius* of *Angers* openly oppoſed, the Carnal Preſence of Chriſt in the Sacrament; affirming, that the Body and Blood of Chriſt were there only in a Sacramental Manner: (But in this, he fell into the other Extream; for the Church of *England* holds the Golden Mean, and ſays in her Catechiſm, *really* and *indeed*;) drawing into his Opinion, BRUNO, Biſhop of *Angers*; for which he was condemned in the Year 1050, in a Synod of *Rome*; and in 1055, in the Synods of *Vercelli* and *Tours*. In the Year 1059, he was forc'd to ſing his *Palinodia*, and

retract his Opinion, which he did a ſecond and third time, in the Years 1078, and 1079, ſwearing in theſe Words; I BERENGARIUS, *do believe in my Heart, and confeſs with my Mouth, that the Bread and Wine, ſet on the Altar, by the Myſtery of Prayer, and by the Word of our Redeemer, are ſubſtantially converted into the true, and proper, and vivifick Fleſh and Blood of Jeſus Chriſt our Lord; and after Conſecration, is the true Body of Chriſt, which is natural from the Virgin; and which was offer'd for the Salvation of the World, hung on the Croſs; and which ſits at the Right Hand of God the Father; and the true Blood of Chriſt, which flowed from his Side; not only thro' the Sign and Vertue of the Sacrament; but in the Propriety of Nature, and Verity of Subſtance, as is contain'd in this Brief: And as I have read, and you underſtand; ſo I believe, and neither will I teach any thing againſt the Faith. So help me God, and the holy Goſpels of God.*

(This is a Purge with a Vengeance; but had not its Effect, as you'll ſee in the Sequel: For *Berengarius* recanted his Recantation; and I think, he was in the right on't: And (with Submiſſion to my Superiors,) that ſuch a Proteſtation againſt Conſcience, and unlawful, as this was, obliges only to Repentance: For either a Civil or Eccleſiaſtical Oath (whoſe Matter and Form are unlawful,) cannot bind the Conſcience. I am ſure, this was the Caſe of *Berengarius*; and I think, he did well, not in taking (which was a Sin; but in recanting and repenting of that Sin.) But after repenting, this, (as I have ſaid already) he is ſaid to return to his former Opinion, (ſo great is the Prevalency of Truth.)

Henry the Fourth, ſharply contends with *Gregory* the Seventh, called *Hildebrand*, (whom our Homily on *Whitſontide* calls juſtly, *Firebrand*; for ſo he was) about Inveſtitures and other Regal Rites, properly belonging to the Imperial Authority. *Gregory* extorts theſe from the Emperor, partly by Force, and partly by Eccleſiaſtical Cenſures, and by the *Hil-*

Hildebrandin Doctrine of the Supreme Authority of the Apoſtolick Chair over all; even Kings, aſſerted by him, bare-headed, and defended with all his Might and Power. He raiſed the Prerogative of the Papal Chair far above the Imperial Hence Tumults every where ariſe: *Henry* and his Partiſans are excommunicated in a *Roman* Synod, in the Year 1076, by this turbulent Pope, *Gregory*; and *Henry* being immediately depoſed, and his Subjects abſolv'd from the Oaths of *Fidelity*, *Rudolphus* King of *Swevia*, was by him ſubrogated in his Place; to whom *Gregory* ſends a Crown of Gold with this Inſcription;

Petra dedit Petro, Petrus Diadema Rudolpho.

That is,

What Chriſt gave to Peter, *that the Pope confers on* Rudolphus.

Here's a flaming Inſtance of the depoſing Power; but the Grand Queſtion is, who gave this Pope this Power? And 'tis unknown, from whence he had it; 'twas ſurely forg'd at *Rome* by this Son of Thunder, *Hildebrand*; from thence it travelled to *Geneva*, and thence to *France*, and thence to *Flanders*, and from thence handed by *Knox* to *Scotland*, and at laſt fix'd its Reſidence in our Land. The Patrons of reſiſting and depoſing Princes, don't love to hear (tho' they are pure and ſuperfine Proteſtants,) that their beloved Darling Principle; *viz.* the *Depoſition of Kings*, came from *Rome*; and I defie any *Whiggiſh Republican* to diſprove it: For, be aſſured, that the Principles and Practices of one comes naturally from the other, as Waters in the Rivulet deſcend from the Spring; neither the one nor the other have from God any ſuch Power over Kings. St. *Peter* and St. *Paul* tell us another Story; and ſurely, they knew

the Mind of Chriſt, as well, or rather better than they: Nay, the bleſſed Jeſus ſubmitted to *Pilate's* Authority, tho' Legions of Angels were at his Command, to preſerve him from his impending Fate: Nay, the Primitive Church for many Ages, were utter Strangers to this peſtilent Doctrine; notwithſtanding what the Apoſtate *Julian Johnſon* ſays to the contrary.

Let the curious Reader conſult the excellent *Jovian*, wrote by the Great and Reverend Dr. *Hicks*; and he'll find more than ſufficient Satisfaction. But *Gregory* is got into the Saddle, and is reſolved, *per fas & nefas*, right or wrong, to maintain his ill-gotten and uſurping Power, as we ſhall ſee more anon in his Life.

The Contention about the Right of Primacy betwixt the *Roman* Pontiffs and the Patriarchs of *CS.* was not managed with leſs Zeal. Another Controverſie ariſes about the Primacy betwixt the Archbiſhops of *Canterbury* and *York*. In the middle of this Age was the Inſtitution of Cardinals, properly ſo called: For there were *Cardinals* before in the *Roman* Church. In the moſt celebrated Churches there were Clerks fixed and dignified; neither were there wanting *Cardinals* in other great Churches; but about this time they were elected into the Apoſtolick College, as the Pope's Counſellors and Co-Judges, Senators of the City and World; as if they were the real Hinges of it. From hence their Prerogatives increaſed *in immenſum*; and about the Year 1243, Pope *Innocent* the Fourth, beſtowed on them a Red Hat, ſignifying, that they ought to be prepared, if need required, to pour out their own Blood for the Liberty of the Church.

In the Year 1074, there were many Riſings and Diſturbances in the behalf of the conjugated Clergy (as *Brietius* teſtifies) condemned by the *Roman* Synod, whom the Good and Charitable Jeſuit calls *luxurious*,

moſt

moſt impure *Sacrificulo's*, *Maſs Prieſts*, (modeſt indeed, according to the Generality of that peſtilent Order) the Bane of Kings and Princes.

The Monaſtick State, in this Age, acquires new Strength and great Increaſe; the Orders of the Monks of *Vallis Umbroſæ*, of the *Carthuſians*, of the *Ciſterians*, were inſtituted. About the End of this Age 1096, at the Perſuaſion of Pope *Urban*, and Approbation of the Council of *Claremont*, was the famous Expedition of *Cruce-Signorum*; that is, the *Cruſade*, (to wit, a Croſs, as a *Teſſera* and Mark of the Chriſtian Warfare, was ſet on their Garments) to deliver the Holy Land from the Hands of the Infidels, under the Conduct of *Godfrey de Bulloign*, who was declared the firſt King of *Jeruſalem*, by common Suffrage: But he refuſed to be adorn'd with a Crown of Gold; nor wou'd he ſit on a Throne, where the Lord of the World had laid in a Manger. Of whom *Brietius* ſays, and that with Truth, that in getting the Kingdom he was great, in the Adminiſtration, greater; but in the leaving it, greateſt; and is to be preferred before *Cæſars* and *Alexanders* themſelves.

Fulbertus, before the Year 1004, was Abbot of *Ferrara*, and was in great Eſteem with *William*, Count of *Poictou*; being made Treaſurer of St. *Hilary*, and was in the good Graces and Favour with *Robert*, King of *France*; and as ſome ſay, was his Chancellor; and in the Year 1007, was Biſhop of *Carnata*; he is reported to pay extravagant Honours to the bleſſed Virgin, and to compoſe Hymns to be ſung in her Honour; and is ſaid to be the firſt that celebrated her Nativity in *France*. *William* of *Malmsbury* and others, report that the bleſſed Virgin viſited him on his Bed of Sickneſs, and cured him with her own Milk. With ſuch Fables the Authors of this Age were much delighted. O (ſays *Oſiander*,) *impudent*

Forgers of Lies, O Fooliſh People, to believe ſuch palpable Frauds! To what a low Ebb was Chriſtianity reduc'd, when they paid ſuch Honours to a Creature, rather than the Creator, God bleſſed for evermore *!

LIBENTIUS, an *Italian*, one of excellent Learning, *Præpoſitus* and *Curator* of the Hoſpital for Strangers; by the Aſſiſtance of *Giſta* the Empreſs, obtained the Biſhoprick of *Breme*. He was very liberal to the Poor. He took away the Concubines from the Clergy, and took care that thoſe Women, every where in the Villages ſhould be put in Irons. To reconcile himſelf to the Clergy, he yearly treated them 30 times: He had been more in the right, if he had permitted them, according to St. *Paul's* Doctrine, to have their own lawful Wives. Pampering the Body is not a proper Method to obtain Chaſtity and Continency. But ſecular Intereſt too too often prevails againſt Divine Precept †.

ACHANOTUS, Biſhop of *Canterbury*, (ſays *Oſiander*, tho' I confeſs, I find him not in Dr. *Gauden's* Catalogue,) publiſh'd a Book, in which (not without Blaſphemy,) he writes, that *Fulbertus* was ſick, did ſuck the bleſſed Virgin, (of whom before,) and he was ſo ſuperſtitious, that he redeem'd the Arm of St. *Auguſtine*, (but *quære* how he knew 'twas his?) at the Price of one Talent of Gold, and a 100 of Silver; which great Price would have been more rightly diſpoſed in providing for the Poor. So blind was this Perſon, tho' a Biſhop. And if the Blind lead the Blind, we are aſſured, both ſhall fall into the Ditch. This Perſon died, *Anno* 1028 ‡.

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* Hiſt. Mag. 11. 10. *Henricus de Euphorbia, Trithemius. Cave* 957. *Oſi.* 11, 1, 1.

† Hiſt. Mag. 11. 19. *Crantzius. Oſi.*, 11, 2, 1.

‡ Hiſt. Mag. 11, 10. *Polydorus. Vincentius. Oſi.* 11. 2 1.

HUGO

HAGO, ſirnam'd BRITTOLIS, a *Frenchman*, the Son of Count *Gilduinus*, a *Cluniack* Monk; and afterwards in the Year 1030, was made Biſhop of *Lincoln*; and in 1049, was by *Leo* the Ninth, in the Council of *Rheims*, accuſed of Simony, and ſelling Orders; for which (and that juſtly) he was removed from his Biſhoprick, and withdrew into the Monaſtery of *Verdua*, and there grew old with *Walleran* his Brother. He wrote a Book of the Body and Blood of Chriſt, againſt *Berengarius* *.

Since the *Romaniſts* are ſo free with their Cenſures on this great Man, as accuſing him of Hereſie; and ſince they perſecuted him with Severity and Rigour, I thought proper to give him a Place here, and his whole Story in a true Light.

BERENGARIUS was a *Frenchman*, born at *Tours*, Archdeacon of *Angers*, flouriſh'd about the Year 1035, tho' *Oſiander* places him in 1051, and *Spondanus* from *Baronius*, 1004. In 1035, ſays Dr. *Cave*, he began to publiſh his Opinion concerning the Euchariſt, not only as conſonant with *Bertbram* and *Scotus*; but alſo with all the Ancient Church, as to *Tranſubſtantiation*; tho' I have noted already, that he ran into the other Extream, as the *Calviniſts* do to this Day. His Opinion was, that the Bread and Wine in the Lord's Supper, was not truly and eſſentially, but figuratively converted into the Body and Blood of Chriſt. Many Monks and other Propugnators of the Carnal Doctrine, ſharply rebuked *Berengarius* for it: But he went forward, both in Word and Writing, to confirm his Notion: At length in the Year 1050, Pope *Leo* the ninth, in a *Roman* Synod, ha-

* *Cave's* Hiſt. 600.

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ving read his Epiſtle to *Lanfrack*, condemned him for Hereſie, and excommunicated him; and which was alſo done the ſame Year at the Synod of *Vercelli*; in which, not he himſelf, but his two Proctors, appeared.

About the ſame time he was condemned at *Brions* in *Normandy*, before Duke *William*; and at *Paris*, tho' abſent, before King *Henry*.

In the Year 1055, a Council was held againſt him at *Florence*; and in the ſame Year Pope *Victor* ſends his Chaplain *Hildebrand*; who in a Synod at *Tours*, forc'd BERENGARIUS to a Recantation.

In the Year 1059, in a *Roman* Synod, he defended his Opinion in the Preſence of Pope *Nicolas*: And when none (as *Leo Oſtienſis* relates) was able to oppoſe him, *Albericus*, Deacon of *Caſſinum*, a moſt learned Man, was Summon'd to the Synod to diſpute him; and when after many Conflicts, neither gave way; a Truce of a Week being agreed, he publiſh'd a Book againſt BERENGARIUS; but he being terrified by Threatnings, and fatigu'd by Injuries, in a Form preſcrib'd, he quitted by Oath his Opinion, in that moſt noted Recantation, which thus begun; *I* BERENGARIUS, *an unworthy Deacon*, &c.

In the Year 1063, *Mauritius*, Archbiſhop of *Rhoan*, held a Synod, in which he condemn'd BERENGARIUS and his Followers, and made a Confeſſion contrary to his.

In the the Year 1078, on the Feaſt of *All Saints*, *Gregory* the Seventh Congregates a Council at *Rome*, in which BERENGARIUS publiſhes a Confeſſion of Faith. But to protract the time a little, he begs and obtains a Truce to the next Synod. Another was held the following Year in *Lent*, where he ſubſcrib'd and confirm'd the Form; *I* BERENGARIUS, *&c.* as in the *View*.

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There's no Doubt to be made, but that he was compelled; 'tis certain, that he return'd to his own Opinion. And to put it out of doubt, *Mabillon* confeſſes, that he had a Manuſcript, in which he recanted his third Confeſſion of Faith; and by many Arguments deſtroys it; and he adds, that thro' Fear of Death, he was induc'd to ſubſcribe it. This is certain, that BERENGARIUS going from *Rome*, came to *Tours*; and in the Iſle of St. *Coſmas* withdrew, and aſſum'd the Habit Eight Years. At length (ſays *Oſiander*) ſome think, before the End of his Life, he was truly Converted: For dying on the Day of *Epiphany* 1088, he, with a Groan, remember'd how many Men he had made miſerable by his Error, whom he could not convert; then broke out into theſe Words; *To day* (ſays he,) *the Lord Jeſus will appear to me, as I hope; by reaſon of Repentance, to Glory; or by reaſon of others, as I fear, to Puniſhment*; and ſo in Doubt he ended his Days. In this Glaſs all *Calviniſts* ought to behold themſelves. BERENGARIUS was a Man (ſays the moſt famous *Cave*,) celebrated for his Skill in Logick, and the Liberal Arts; and illuſtrious for Morals, by the Confeſſion of his Adverſaries. And *Malmsbury* our Country-man, extols him for his Humility, Charity for the Poor, Modeſty, Chaſtity, Zeal and Abſtinence: And *Hildebertus*, Biſhop of *Mens*, made him a noble Epitaph, too long to be inſerted *; which you may ſee in Dr. *Cave's Hiſtoria Literaria*, p. 600.

PETRUS DE HONESTIS, called from his Father *Damianus*, an *Italian*, born at *Ravenna*. He began a Monaſtick Life, at the Monaſtery of St. *Andrew*

* *Collier's* Ch. Hiſt. 1 Vol. 261. *Cave*, 600. *Sigbert. Lanfrack*, *Vincentius*, *Sabellicus*, *Malmsbury*. Hiſt. Mag. 11. *Oſi.* 11, 2, 7. *Howel's* View, 205. 211. *Prat.* 92.

ad

ad fontem Avellanum. For his Fame of Vertue, and Learning, he was ſent for by *Guido*, Abbot of *Pomponius*, to his Monaſtery, that he might ſuperviſe thoſe Monks. After two Years, returning to *Avellana*, he was firſt Prior, afterwards Abbot of that Monaſtery. He flouriſh'd (ſays Dr. *Cave*,) in 1057, (ſays *Oſiander*,) in 1069. He was the firſt that preſcrib'd an Office of the bleſſed Virgin, to be recited.

In the Year 1057, he was unwillingly created by Pope *Stephen*, Cardinal of the *Roman* Church, and Biſhop of *Oſtia*.

In the next Year he was ſent Embaſſador by Pope *Nicolas* the Second to *Millain*, to eradicate Simony and the Conjugal Clergy from that Church; and with the intent to ſubject *Millain* to the *Roman* See. (So ambitious are the Popes to enlarge their Territories!) A hard Province PETER undertook. When he came to that City, the Clergy raiſed a Tumult, and cried out, that they were free from any Simoniacal Crime, that the Law of Celibacy was impious and intolerable; and above all, that it was unworthy, that the *Ambroſian* Church ſhould be ſubject to *Rome*. (So ſtiff are ſome to preſerve their Liberties, tho' others are forward to give them all up, to the Deſtruction of the Church;) that the *Roman* Pontiff had no Power of judging and diſpoſing in that See; that they would defend the Equality of Authority which they received from their Progenitors; and that the Papal Yoke ſhould not be laid on the Liberty of a Church Coeval with *Rome*. The Clergy were not contented with Words; but prepared Force, by which PETER was in danger of his Life, But he, with a wonderful Dexterity, ſtilled thoſe Storms, and drew *Guido* the Archbiſhop, to his Party, reduc'd the Clergy into Order, finiſh'd his Affair, and went in Triumph to *Rome*.

In

In the Year 1061, grieving at the looſe Morals of the *Roman* Clergy; whom, to uſe his own Words, he knew not how to live with, with whoſe Morals he diſſented. He abdicated his Biſhoprick, and retired into Solitude. But he did not long indulge himſelf in Reſt and Quietneſs. For in the following Year he was hurried from his *Avellan* Solitude by Pope *Alexander* the Second, and was ſent on an Embaſſy into *France*, to reform the State of the Monaſtery of *Clunium*. He was taken with a Fever, and died in the 66*th* Year of his Age *.

Aibericus, an *Italian*, a Monk and Deacon of *Caſſinum*, and made Cardinal by *Stephen* the Ninth, flouriſh'd about the Year 1057; and two Years after, a Synod was held at *Rome*, againſt Berengarius. In this, or the following Synod under *Gregory* the Seventh, he was appointed (as was ſaid before,) to diſpute Berengarius: For in the Space of a Week he wrote a Book of the Body of Chriſt †.

Nicolas the Second, before called *Gerard*, a *Burgundian*; from a Biſhop of *Florence*, was made Pope, after the Death of *Stephen* the Ninth, upon the Dejection of *Benedict*; who, without the Conſent of the King and Princes, but only by the Suffrage of the Clergy, had uſurped the Prieſthood. Then was, *Benedict*, the Anti-Pope, admitted to Lay-Communion: (Now the old Queſtion returns, Where was the Infallibility of the Pope? Who had it, Nicolas, or Benedict? I preſume, neither.) The ſame Year a Council is celebrated at *Rome*, and Berengarius (as before) is forc'd to recant. (Thy Fate

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* *Cave's* Hiſt. 600. Hiſt. Mag. 11. 10. *Scaffneburg*, *Honorius*, *Antoninus*, *Schadellius*. *Oſi.* 11, 2. 9,

† *Cave's* Hiſt. 612.

Was

was hard, (poor BERENGARIUS, thus to be afflicted by the *Roman* Torturers!) NICOLAS by a Decree, confirms the Right of chooſing Popes, (a Right ſtolen from the Emperors;) to *Henry*, King of *Germany*, and anathematiz'd all the Violators of this Decree. In the ſame Synod, at the Entreaty of *Peter Damianus*, a Conſtitution is publiſh'd againſt the Marriage and Concubinage of the Clergy. Pope NICOLAS died in *Florence*, in 1061 *.

ALEXANDER the Second, firſt call'd *Anſelm*, a *Milaneſe*, Son of *Anſelm*, Biſhop of *Luca*; was ſent Embaſſador by Pope *Nicolas* the Second, together with *Peter Damianus*; in the Year 1061, was created Pontiff. In 1063, he called the Council of *Lateran*, conſiſting of a 100 Biſhops; in which Canons were made againſt Simony, and the Concubinage of the Clergy. (By this you ſee the blind Zeal of Popery, to joyn the Marriage of the Clergy with the moſt deteſtable Sin of Simony; in their Opinion, thinking one as bad as the other.) This Pope was accuſed of Simony by *Cadalous*, Biſhop of *Parma*; but in 1064, a Council was called at *Mantua*, where the Merits of his Election were heard; and he purg'd himſelf by Oath from the Crime of Simony. Returning to *Rome*, he at length overcame *Cadelous*, beſieged two Years in *Adrian's* Hill, and caſt him out of the City. In the Year 1065, he called two Synods againſt the Hereſie of the *Inceſtuous*, defended by Lawyers. He died 1073 †.

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* *Cave's* Hiſt. 613. Hiſt. Mag. 11. 10. *Platina*, *Naucleru*, *Lanfrack*, *Sigbert*. *Oſ.* 11. 3. 5. *Howel's* View 229.

† *Cave's* Hiſt. 614. *Howel's* View 230. Hiſt. Mag. 11. 10. *Platina*, *Bale*, *John Stella*, *Benno*, *Sigebert*, *Silvius*, *Sabellicus*.

SIGRI-

Sigrifidus, Archbiſhop of *Ments*, flouriſh'd about the Year 1069: In the Year 1074, he convok'd the Synod of *Erfordia*; and the next Year another at *Ments*; and in it, it was ordered, that the Prieſts ſhould ſeparate from their Wives, or remove from the Service of the Altar. In both Synods the Prieſts were too much for him; and he was conquer'd by their Arguments; and being threatned, he yielded and deſiſted from his unjuſt and villainous Undertaking: In the Year 1076, he was excommunicated by *Gregory* the Seventh, for his Fidelity to the Emperor. In the following Year he fell from that, (ſo fickle and inconſtant are ſome Men in their Tempers;) and Crown'd *Rudolphus* King of *Svevia* with the Imperial Diadem at *Ments*. He died 1084 *.

Gregory the Seventh, (of whom I ſhall be very brief; but the Inquiſitive Reader may conſult the learned *Howel*,) was the Son of a *Smith*; in the Year 1073, without the Conſent of the Emperor, Clergy, or People, mounted the Pontifical Chair. He was one of a fierce and cunning Wit. *Oſiander* ſays, he was exquiſitely skill'd in Magick; and without Doubt, the Devil aſſiſted him in his Promotion: For he was ſwelled with Pride and Envy; and was the Fury of the Age, and the moſt Inſolent Tyrant of the Chriſtian World; dreaming of nought elſe, but of Scepters and Crowns, and the infinite Power of the Keys, and the *Regalia* of St. *Peter*.

In the Year 1073, he threatned *Philip*, King of *France*, with an Anathema, and the Loſs of his Kingdom.

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* *Cave's* Hiſt. 616.

In

In the Year 1074, he had frequent Synods in *Italy*, in which he interdicted Marriage to the Clergy, or (as his Followers bluſh not to call it) Concubinage, whilſt he in the *Interim*, was accuſed every where of real Concubinage, or downwright Whoring with the Counteſs *Mathilda*.

So much of this Ornament of the Church of *Rome*, a Glorious Vicar of Chriſt. If the learned Reader is Curious, he may ſee enough of this Monk-Magician, Diviner, Conjecturer of Dreams and Prodigies, as he is ſtil'd in a Synodical Decree of *Brixia*) in the learned Dr. *Cave*, Mr. *Collier*, and *Oſiander* *.

Since in this Age there was ſo much ado about the Marriage of the Clergy, I ſhall ſhew how the Caſe was in our Country; and this I ſhall do in the Words of the learned Author of the *Eccleſiaſtical Hiſtory*.

" In the Year 1076, a Synod (ſays he) was held " at *Winchester*, in which *Lanfrack*, preſided. And " here among other things, it was decreed, that no " Canon ſhould be married: But as for thoſe mar- " ried Prieſts, who had their Cures in Caſtles, and " Country-Villages, tho' they were obliged not to " marry in caſe they were ſingle; yet, thoſe that " were ingaged already in Matrimony, were not " commanded to part with their Wives. But for " the future, the Biſhops were to take care, not to " Ordain any Prieſts or Deacons without firſt ta- " king a Declaration from them, againſt Matrimo- " ny: The Form in *Engliſh* is thus; *I Brother* N. " *promiſe before God and his Holy Angels, that I will keep* " *the Chaſtity of my Body according to the Canons, and ac-* " *cording to the Order impoſed on me in the Preſence of Bi-* " *ſhop* N *Preſident*.

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* Hiſt. Mag. 11. 10. *Benno*, *Howel's* View, *Cave's* Hiſt. 618. *Oſi.* 11. 3. 11.

Upon

Upon this occaſion 'twill be proper to obſerve, that about a Year or two ſince, Pope *Hildebrand*, call'd *Gregory* the Seventh, had ſtrongly declared againſt the Marriages of Prieſts and Deacons, both in Letters, and in a Council of *Rome*, (as afore related.) The learned *Dupin* takes notice, that this Reſtraint was highly remonſtrated againſt, in *Italy*, *Germany*, and *France*; that the Clergy ſpoke on't with great Freedom and Satyr againſt the Pope; charg'd him with advancing an Intolerable Error, and decreeing a flat Contradiction to our Saviour and his Apoſtle St. *Paul* (*Matt.* 19. 11, 12. 1 *Cor.* 7. 2, 9.) that they were reſolved to maintain the Liberties of Chriſtianity, rather renounce their Orders, than their Marriage. Since he refuſed to make uſe of Men, they deſired him to ſee if he could get the Spirits above to leave their Stations, and govern the Churches under his Holineſs. This was the Language of theſe corrupted Eccleſiaſticks, as Mr. *Dupin* calls them.

But *Matthew Paris* is more favourable, and abetts the Intereſt of the married Clergy, and confutes the Pope's Conduct. "The Pope, (ſays he,) excommu-
" nicated the married Clergy, incapacitated them
" for the Performance of their Function, and forbad
" the Layity being preſent, when they officiated.
" This, (as the *Hiſtorian* goes on,) was the Opinion
" of many; a new Precedent and a raſh Sentence.
" Twas croſſing upon Antiquity, and decreeing a-
" gainſt the Doctrine of the Fathers; by whom we
" are taught, that the holy Sacrament depends up-
" on the Inviſible Operation of the Holy Ghoſt;
" and that the Morals and Qualifications of the Prieſt
" ſignifie nothing, as to the Myſterious Efficacy;
" that the Benefits of Baptiſm and the Lord's Sup-
" per, are neither enlarg'd by the Merits, nor leſ-
" ſen'd by the Faults of ſuch as adminiſter them;
" that this Rigour of the Pope, gave a horrible

" Scandal

" Scandal; and that no Hereſie had ever occaſioned
" more Schiſm or Diſturbance in the Church; that
" it proved the occaſion of great Inſobriety and Li-
" cenſe; that the Vow of Chaſtity, as they call'd it,
" was frequently broken: Beſides it gave the Lay-
" ity a Handle of declaiming againſt the Clergy,
" and breaking looſe from the Authority of the
" Church; that it expoſed the holy Myſteries to
" Queſtion and Contempt; made the Layity in-
" vade the Sacerdotal Office; prophane the Sacra-
" ments, ſlight the Miniſtrations of the married
" Clergy, and venture to go out of the World
" without the proper Aſſiſtance of their Function.
" And laſtly, that the Pope's Order had puſh'd
" ſome People to ſuch an Irreligious Exceſs, that
" they burnt the Tithes, and trampled the Holy
" Euchariſt, conſecrated by married Prieſts, under
" their Feet: But notwithſtanding the Decree of
" the Council of *Rome*, and the Pope's Eagerneſs
" in preſſing the Execution, the *Engliſh* Synod re-
" fuſed to come up to the Extremity of his Mea-
" ſures: For they allowed the Prieſts of the Coun-
" try, already married, to cohabit with their Wives;
" whereas the Pope diſabled all married Prieſts,
" without Diſtinction, from the Exerciſe of their
" Office, unleſs they lived ſeparate, and broke off
" from the Matrimonial Engagement*.

" From hence it appears, that the Papal Supremacy
" had not reach'd its *Zenith* in this Century; that the
" *Engliſh* Biſhops did not believe the Patriarchal Pow-
" er arbitrary, and unlimited; but that a National

* *Collier*, Ch. Hiſt. 1 Vol. 248. *Spelman's* Councils 2 Vol 2. *Baron. Ann. ad annum* 1075. *Hoveden Ann.* 262. *Dupin*, New Hiſt. Cent. 11. in *Greg.* 7th. *Matt. Paris*, Hiſt. 9.

" Church

" Church had ſome Reſerves of Liberty; and might " diſſent from the Conſtitutions of *Rome* upon occa- " ſion.

Thus He.

URBAN the Second, called before OTTO, a *Frenchman*, Cardinal of *Rome*, and Biſhop of *Oſtia*, was ſent Embaſſador by *Gregory* the Seventh, to *Henry* the Emperor, then in *Italy*; and was by him taken and committed to Priſon.

In the Year 1084, He pronounc'd the Sentence of *Anathema*, afreſh iterated in the *Roman* Synod againſt *Henry* and his Favourers, every where in *Germany*.

In the Year 1085, a Council was held at *Quintillingburge* in *Germany*, made up of *Hildebrandin* Biſhops; in which he condemned of Hereſie *Wecilon*, elected Archbiſhop of *Ments*; becauſe he had taught, that a Prince excommunicated by the Pope, was not deprived of his Kingdom, but only of Communion.

In the Year 1087, he was deſigned by *Victor* the Third on his Death-Bed, to be his Succeſſor, and was elected by the Cardinals, and created Pope at *Terracine*, the ſame Year.

In the next Year he anathematiz'd *Henry*, and all that paid him Obedience.

In the Year 1090, he celebrated the *Melphitan* Council, againſt the married Clergy.

In the next Year, at the Council of *Beneventum* he anathematiz'd *Guibert*, the Anti-Pope; and in 1093, excommunicated again *Henry* the Emperor, and perſuaded his Son *Conrade* to take up Arms againſt his Father.

In the Year 1095, in the Council of *Placentum* he condemned the *Berengarinas*, *Guibertians*, and the Simoniacal and Married Clergy.

The ſame Year going into *France*, he held the Council of *Clermont*, (and his Speech you may ſee in Mr. *Collier's* Eccleſiaſtical Hiſtory, 1 Part. p. 271. upon his Expedition againſt the *Saracens*) in which he excommunicated *Philip*, King of *France*, for Marrying the Counteſs of *Anjou*, when her Husband and his Queen were living; and the next Year at the Council of *Tours* he abſolved him.

Anno 1099, in a *Roman* Synod he anathematiz'd *Guibert*, the Anti-Pope, and the Concubinary Clergy. What's become of Cardinal *Bellarmin's* Argument to prove the Pope's Supremacy; that as there was but one Sun, one Moon, one Emperor, and ſeveral other Ones; ſo there ought to be one Pope. But again and again, we find ſometimes two, and ſometimes three at a time. In ſuch a Caſe the *Roman* Clergy are put to a *Nonplus*, and are mightily perplex'd to find out the Infallibility of the Pope: Of this I have ſaid ſomewhat already. But this Tempeſtuous Pope met with his Match, or rather more than his Match; for he died the 29*th* of *July* 1099*.

Anselm, a *Burgundian*, was Prior, afterwards Abbot of *Becca*; and in the Year 1093, was made Archbiſhop of *Canterbury*. Great Scuffles were made betwixt *Rufus* and him: And in 1102, he he called a Council at *London*, in which were condemned Lay-Inveſtitures, and the Marriage of the Clergy. He died in the 76*th* Year of his Age.

* Hiſt. Mag. 11. 10. *Aventinus*, *Platina*, *Sigebert*, *Onuphrius*, *Stella*, *Cave's* Hiſt. 625. *Howel's* View 291. *Forb.* 4. 20, 2. 12, 4, 12.

I muſt here add, what *Oſiander* ſays of this great Perſon; "He held (ſays he) many abſurd Opi-"nions: As for Example, that in the Old Teſtament, all the Juſt deſcended *in Infernum*, into Hell; and there *quieſcentes*, reſting, expecting the coming of the Redeemer; that the Virgin *Mary* was without Sin; that the Monaſtick Life and the Works of the Monks, were more grateful to God, than the Good of any ſecular Man *.

* *Coll*, Hiſt. *Cent.* 11. *Cave's* Hiſt. 627. *Polydorus, Dodechinus, Bale, Sigebert. Edinerus, Of.* 11. 4. 8.

A

View of the Waldenſian *AGE.*

IN the Year 1106, upon the Death of *Henry* the Fourth, *Henry* his Son ſucceeded; and coming to *Rome*, he received the Crown from the Hands of Pope *Paſchal* the Second: To whom the Pontiff granted a Right of Inveſtures; and confirmed the Right of creating *Cæſar* to the *German* Electors; which nevertheleſs, in the Year following, in a Synod held at *Rome*, he declared void.

Hence new Troubles aroſe; hence *Henry* was ſubject to an *Anathema* in the Year 1117; until the Year 1122, being fatigu'd with Injuries and Troubles in the Synod of *Worms*, before the Embaſſadors ſent by the *Lateran* Council, he ſurrender'd up the Right of Inveſtitures, and paid Obedience to the Pontiff. Many Expeditions throughout almoſt all the Weſt, are made to the holy Land; but with various Succeſs, at length with an unhappy *Exit*. In the Year 1163, *Thomas*, Archbiſhop of *Canterbury*, ſtirs up new Troubles in *England*, and other Dominions of the King, againſt *Henry* the Second; and when he could not by any Advice, be directed by the common Opinion, *Thomas* was baniſh'd the Kingdom; and ſix Years afterwards being reſtor'd, in the Year 1170, he was murdered by Villains, (without the King's Knowledge or Command;) at the Altar in the Church of *Canterbury*. Immediately in the Year 1173, he was numbred amongſt the Saints and Martyrs; or as others, 1170.

The

The *Waldenſes*, (See *Prateolus* 293.) *Albigenſes*, *Paterines*, the Poor of *Lyons*, or whatever Name you call them, began to be famous, and had their Original upon this occaſion. It happened at *Lyons*, among a great Concourſe of Citizens, that one of them was killed: At this the reſt were terrified; and among others, *Peter Waldus*, born at *Waldus*, a Town ſituated in the Marches of *France*, ſold immediately his Goods, and gave them to the Poor. A great Conflux of People coming to him, he having ſomewhat of Learning, expounded the New Teſtament in their own Tongue, and delivered to them the ſound Doctrine of Faith and Morals. The Number of his Diſciples immediately vaſtly increaſed; his Sect every where prevailed; and *Reynerius* confeſſes, that there were ſome that aſſerted, that it had continued from Pope *Silveſter*, or rather from the time of the Apoſtles; and that there was no Country in which they had not taken deep root. (See Dr. *Allix's* Hiſt. of the Churches of *Piedmont*.) How ſound and innocent, for the moſt part, were their Opinions, their Lives and Morals, plainly appears from them; which *Æneas Silvius*, after Pope *Pius* the Second, accounts for; and *Reynerius Sachonius*, who was more ancient than *Æneas*, and who was Inquiſitor-General, and flouriſh'd in the Year 1244, and wrote a Book againſt the *Waldenſes*; where in the Fifth Chapter, he particularly enumerates their Errors and Blaſphemies, as he calls them; which whether they deſerve ſo execrable a Name, let the Impartial Eſtimator of Affairs firſt read, and then Judge.

In the *Interim*, he confeſſes in the Fourth Chapter, that this Sect had a great *Species* of Piety; becauſe outwardly and before Men, they lived juſtly, and had a true Belief of God; and in all Articles which are contained in the Creed; only they blaſphem'd the *Roman* Church and Clergy. Hence is the Original of all their Storms; to wit, becauſe

they reprobated all the received *Dogmata* of the *Roman* Church; becauſe they ſharply reprov'd their debauch'd Morals, Superſtitions and Tyranny. Hence Prelates, Nobles, Kings, and almoſt all *France*, took up Arms againſt them.

In the Year 1179, in the *Lateran* Council, under *Alexander* the Third, they are expreſsly condemned. The Words of the Canon are theſe, *viz.* "Their "Favourers and Admirers are ſubject to Excommu- "nication; and every one is prohibited under an "*Anathema*, not to receive them into their Houſes, "or Lands, or to have any Commerce with them." Hence every where they were oppreſſed with Force and Arms; and there was a neceſſity of withdrawing into other Countries.

Scholaſtick Divinity, deliver'd in a new Method, and the Profeſſion of the Canon-Law, were now introduc'd; and in the following Age was more largely propagated.

About the Year 1120, the Order of the *Præmonſtrantes*, under the Order of St. *Auguſtine*, was founded by St. *Norbert*, in the Dioceſs of *Laon*.

In the Year 1126, the Order of the *Grandemonſis* by *Stephen Arvernus*.

In the Year 1117, the Knights of the Order of St. *John* of *Jeruſalem*, were inſtituted, that they may Fight for the Faith againſt the Infidels.

In the Year 1581, the Order of the *Carmelites* had its Beginning from *Americus*, Patriarch of *Antioch*; who plac'd ſome Monks in Mount *Carmel*, that they might be ſafe from the Inſults of the *Saracens*.

At the End of this Age, about the Year 1598, the *Tentonick* Order, which had its Beginning a little before, is confirm'd by Pope *Cæleſtine* the Third; to ſay nothing of the Orders of St. *Cala Nova*, and the Holy Trinity.

PAS-

PASCHAL the Second, (who before his Coronation was called, *Peter Reginerus Blodenſis*; whoſe Parents were *Creſcentius* and *Alſatia*; is created Presbyter and Cardinal. *Urban* the Second, deſired him to be his Succeſſor; and he was choſen by the People, Pope, and took his Name.

This Man was not approved by the lawful Magiſtrate, *Henry* the Fourth, the Emperor; but by his Seditious Son, *Conrade*; who occaſioned great Troubles to his Father. He condemned the Marriage of the Clergy; and called it the *Nicolaitan* Hereſie (of whom before in the Firſt Part, Page 7.) not without Blaſphemy towards God, the Author of Matrimony. He excited the Son *Henry* the Fifth, againſt his Father *Henry* the Fourth, following the Steps of *Urban* the Second, to perſecute his own Father, and throw him out of the Empire. And to add ſomething more of his Inhumanity, he ordered, that the Body of *Henry* the Fourth, ſhould be taken out of the Grave *. *Henry* the Fifth, returning from *Italy*, honourably buried the Body of his Father, which had lain unburied Five Years at *Spires*. (See more of him in the *View*.) This turbulent Pope governed 18 Years, and was buried in the *Lateran* Church.

In the Year 1102, there were three Anti Popes, beſides the Ordinary Pope, *Paſchal* the Second. The firſt, *Atellanus*; who, when he had uſurped the Name of Pontiff ſix Months, was ſent into Baniſhment. The ſecond, *Theodorick*; who, after 105 Days was rejected, and compelled to take the Habit of an *Anchoret*. The third, *Maginulphus*, Biſhop of *Ravenna*; who was excluded *Rome*, and alſo neglected by thoſe of *Ravenna*.

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* *Cave*'s Hiſt. 630. Hiſt. Mag. 12. 10. *Aventinus*, *Bale*, *Platina*, *Onuphrius*. *Oſi.* 12, 1. 2. Coll. Hiſt. 1 Part. 285, 286. *Howel*'s View 218.

Now

Now I would ask the old Queſtion, Where was the Infallibility, and who had it at this time? It is impoſſible that all of them ſhould have it; and twou'd be hard for the *Romaniſts*, where to fix it: And twou'd be the higheſt Peice of Prudence to give up that groundleſs Pretence *.

In the Year 1103, after the Publication of the ſevere Edict againſt the Marriage of the Clergy, and in the following Year, Rumours and Complaints came to the Ear of *Anſelm*, that the horrid Sin of Sodomy reigned every where through *England*. (Behold the Fruits of hindering the Clergy from Marriage!) *Anſelm* calls a Synod at St. *Paul's*, where was this Statute made; *We condemn this Sodomitical Flagitiouſneſs in any, and thoſe that aſſiſt them, with a heavy Anathema.* What was that! It followed, that ſuch ſhould not have Abſolution, until Repentance and Confeſſion. A ſlight Puniſhment for ſo horrid a Sin. But God Almighty in his Law commanded, that ſuch wicked *Sodomites* ſhould be Slain; as *Lev.* 20. 15, 16. Such Infernal Fruits do this Prohibition of Marriage, this *Doctrine of Devils*, as St. *Paul* calls it, produce †.

In the Year 1105, *Henry* the Fourth being excommunicated by Pope *Paſchal*; his dutiful Son *Henry* the Fifth, calls a Synod at *Northuſa*, where were the Pope's Legates. Amongſt other things, a Decree againſt the married Clergy was repeated, confirm'd and fortified with open Force and dire Puniſhments; Such Wedlock was branded with the moſt ſcandalous Name and Title of the Hereſie of the *Nicolaitans*, as I have ſaid already. This is Charity in the Abſtract towards God's Ordinance; or elſe the groſſeſt Igno-

* Hiſt. Mag. 12. 10. *Onuphrius, Platina. Oſi.* 12. 13.

† 1 *Tim.* 4. Hiſt. Mag. 12. 9. *Ranulphus, Rogerus, Bale. Of.* 12, 1, 4.

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rance concerning the Hereſie of *Nicolas*, of which you have had an Account already *.

In the Year 1108, ANSELM held a Synod in *England*; in which it was Decreed, that Arch Deacons, Presbyters and Deacons, and Sub-Deacons, ſhould live Chaſtly; and ſhould have no Women in their Houſes, except their near Kindred; according to that of the Council of *Nice*: As if the unmarried Prieſts, who dar'd to commit *Sodomy*, wou'd not commit *Inceſt* with their Relations. Beſides, it is a manifeſt Falſity, to aſſert, that Marriage was prohibited to the Clergy in the *Nicene* Synod. This Synod alſo appointed, that the Clergy that would not part with their Wives, ſhould be removed from their Office †.

In the Year 1119, upon the Death of *Gelaſius* the Second, the Cardinals choſe GUIDO, after called *Caliſtus* the Second. He would not accept the Pontificate, until all the Cardinals diſperſed every where in *Italy*, conſented. This new Pope extorted by a Threatning of Excommunication, the Conſent of *Cæſar*. Altho' *Mauritius Burdinus*, whom *Cæſar* had made Pope, was yet living, and dwelt at *Sutrium*. He, according to Cuſtom, interdicted Prieſts. Deacons, Sub-Deacons, their Wives and Concubines. He took away the Confirmation of Biſhops, from *Cæſar* and the *German* Princes. He took *Sutrium* and *Burdinus* in it; and him he put on a Camel, with his Face backwards, holding the Tail in his Hand, cloath'd in a Bear-Skin; and in Scoff led him round the City of *Rome*, and after ſhut him up in in a Mo-

* Hiſt. Mag. 12 9. *Crantius*, *Aventinus*, *Oſ.* 12. 1. 4.

† Hiſt. Mag. 12. 9. *Simon Dunelm. Coll.* Hiſt. 1 Part 302. 312. 315.

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naſtery. (Here's Chriſtian Charity, and forgiving of Enemies : And many more flagrant Inſtances you may meet with in the Catalogue of Popes ; but for Brevity's ſake, I refer the Reader to Mr. *Howel's* View :) This Pope called a Synod at *Roeims* the ſame Year ; in which it was decreed, that married Prieſts, Deacons, and Sub Deacons, ſhould be interdicted ; and if any ſuch were to be found, they were to be deprived of their Eccleſiaſtical Functions and Benefices : And if they did not correct this Uncleanneſs, (Here's the Pope's Charity !) they were to be deprived of Chriſtian Communion. Here you View the Satanick Doctrine of this Pope ; who not only deny'd Concubinage ; but alſo lawful Matrimony to the Clergy ; and ſuch he declares unworthy of Communion *.

In the Year 1124, TANDEMUS, whom others call TANCHELINUS, (whom they aſſert was a Lay-man) troubled the Church of *Antwerp*. He was one of a wonderful Subtilty ; ſo that he made Employment for the moſt learned of the Clergy. He aſſerted, that Eccleſiaſtical Orders, and Prieſthood, was of no moment ; that the Knowledge of the Body and Blood of our Lord did not profit the Receivers, to Salvation. He taught, that Men ſhould vomit up the moſt holy Body of our Lord, received at *Eaſter*. This TANDEMUS did go cloathed with Habits, adorn'd with Gold ; and exercis'd the Baſeneſs of a *Cynick* : He debauch'd Wives in the Preſence of their Huſbands ; and Daughters before their Mothers ; ſaying it was a Spiritual Work. He had about 3000 armed Men his Followers, whom he uſed for his Defence : He therefore defil'd himſelf with many Mur-

* *Howel's* View 284. Hiſt. Mag. 12. *Platina*, *Bale*, *Onuphrius*. Hom. on *Whitſuntide*. *Matt. Paris*. *Cave's* Hiſt. p. 650.

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ders. Thoſe he bewitch'd, had him in ſo great Reverence, that they drank the Water, that he had Waſh'd himſelf with; or carried it as Holy. He was ſlain by a Prieſt, when they ſail'd together, cleaving his Skull to the Brain.

After his Death many followed his Doctrine; but the Biſhop with his Clergy, revok'd the ſeduced Populace into the Way of Truth.

This Hereſie, nevertheleſs, is propagated far and wide, and continued long. Such in our time, (ſays *Oſiander*,) were the furious and impure Hereticks, the Anabaptiſts of *Munſter*; of whoſe Impiety I ſhall ſay ſomewhat more in the next Century *.

In the Year 1130, INNOCENT the Second, called before *Gregory*, deſcended from a noble Family, the Son of *John*, a *Lateran* Monk, Abbot of St. *Nicolas* and *Benedict*, near *Barran*; afterwards by *Urban* the Second, made Cardinal-Deacon.

In the Year 1118, he followed *Caliſtus* into *France*; and after the Death of *Honorius* the Second, was choſen by one Party of the Cardinals, and the Pontiff. The other Party choſe *Peter*, Cardinal of St. *Mary's*, by the Name of *Anacletus* the Second; INNOCENT is ejected and excommunicated by *Anacletus*, and flies to *France*; where by the *Engliſh*, *French*, and *Germans*, he is accounted for the true and lawful Pope; and in the following Year is confirm'd, by the Council of *Rheims*.

In the Year 1139, in a Council of a Thouſand Biſhops, *Innocent* excommunicates *Roger*, King of *Sicily*, and the Followers of *Anacletus*, dead two Years before. He condemned the married Clergy, and made other Eccleſiaſtical Canons. He died 1143.

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* Hiſt. Mag. 12. 5. *Annal. Flandriæ*, *Trithemius*. *Oſi.* 12. 1, 12.

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The Reader, if not ſatisfied with what I have ſaid, may conſult Mr. *Collier* and Mr. *Howel*; where he'll find the Pretenſions of both Popes; but he'll be at a loſs, as I am, to find the Infallibility and Inerrability of either *.

In the Council celebrated at *Claremont*, *Innocent* the Second excommunicates the Anti-Pope *Anacletus* and his Followers; and *Anacletus* does the ſame to *Innocent* at *Rome*. Both, before now, excommunicated (ſays *Oſiander*) before God †.

In the Year 1132. To this time the Prieſts in *Ireland* lived honeſtly with their Wives: But MALACHIAS the Archbiſhop, (for ſo was the Pope's Will,) now takes them away: Without all Controverſie, this is not Perfection. Their Wives follow him with Reproaches, and their Husbands are in much Trouble; but all in vain: For the Archbiſhop with violence defended this Doctrine of Devils; calls the Wedlock of the Clergy, an evil Rite, the worſt of Cuſtoms, an execrable Succeſſion, a Crime to be puniſh'd by Death, an Evil and Adulterous Generation, the Diſſolution of Church Diſcipline, the Enervation of Cenſure, the Evacuation of Church Cenſure, Savage Barbarity, and Paganiſm, introduced under a Chriſtian Name, *&c.* This is to honour Matrimony granted by God to the Miniſters of the Church ‡.

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* Hiſt. Mag. 12. 10. *Platina*, *Stella*, *Onuphrius*, *Of.* 12 2, 2. *Cave's* Hiſt. 660. *Collier*, 1 Part Ec. H. 322. *Howel's* View 245.

† Hiſt. Mag. 12. 9. *Of.* 12 2, 2.

‡ Hiſt. Mag. 12. 8. *Bale*, *Of.* 12, 2, 3. 1 *Tim.* 2. 1 *Titus* 2.

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In the Year 1138, In the Synod of *Weſtminſter*, the Legate of *Innocent* the Second, being Preſident, it was decreed, that Prieſts ſhould have neither Wives nor Concubines; that none ſhould hear *Maſs* from ſuch a Prieſt *. See the Fury of Satan!

In the Year 1140, in *France*, at this time was PETER ABAILARD, a famous Philoſopher, but a Heretick. The Companions of his Errors were *Arnold* of *Brixia*, and *Gilbert*, Biſhop of *Poictou*. This PETER mingled Theology with Philoſophy, and corrupted one with the other. He promulg'd his Errors; as Firſt, that all which is God, may be comprehended by Human Reaſon. 2*dly*, That the Father, Son, and Holy Ghoſt, were the ſame Eſſence in ſuch a manner, as the ſame Oration is Propoſition, Aſſumption, and Concluſion; (Theſe ſavoured of *Arianiſm*, as alſo the following.) 3*dly*, That the Father is full Power, the Son a certain Power, that the Holy Ghoſt is no Power. 4*thly*, That Chriſt did not aſſume Fleſh to deliver us from the Yoke of the Devil. 5*thly*, That they that crucified Chriſt, through Ignorance, did not Sin. 6*thly*, That the Holy Ghoſt was not of the Subſtance of the Father. 7*thly*, That the Holy Ghoſt is the Soul of the World. 8*thly*, That the Paſſion of Chriſt did not profit, but only as an Example of Vertue.

PETER was ſummoned to ſome Synods, eſpecially to that of *Senon*; in which St. *Bernard Claravallenſis* learnedly diſputed againſt him. In ſome Synods he did not appear; but in that of *Senon*, he being conquered, appealed to Pope *Innocent*; who, being certified of the whole Affair, by the Synod, writes a long Epiſtle to them, condemns and excommuni-

* Hiſt. Mag. 12. 9. *Matt. Paris. Of.* 12. 2, 5.

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cates PETER for a Heretick. *Peter* having the Knowledge of the Condemnation of his Opinions, by the Pope, pretends a Converſion, and retir'd to the Monaſtery of *Cluniun*, writes an Apology, denies partly the Words, and wholly the Sence of the aforeſaid Articles of Hereſie; as all Hereticks are wont to do; For being convicted of Errors, they impudently deny their Words, or change the Meaning of them, giving them another Turn. Theſe are the Witchcrafts of Satan, with which they deceive the Minds of the Simple and Ignorant. But PETER ſome Days after ended his Life in that Monaſtery; and, as ſome think, was converted from his Errors; which I dare not for certain affirm *.

In the Year 1141; PETER LOMBARD, ſo called from his Country, born in *Novara*, and is commonly called the Maſter of Sentences; flouriſh'd, and from Preſident of the School at *Paris*, was made Biſhop of that City, he died 1164. and was Buried in the Church of St. *Marcellus*. *Joachimus*, Abbot of *Flora* writes againſt him, as a mad Heretick; as erring about the Doctrine of the Trinity. 'Tis certain, that among other things, he ſays, that Chriſt was in part Man, and nothing elſe. Hence *Alexander*, the Pope, from the *Lateran* Council, held 1179, writes to *William*, Archbiſhop of *Senon*, to convoke the Biſhops, and to enquire into this Doctrine of PETER, and to aboliſh it; and that Care ſhould be taken, that the Students in *Paris* ſhould be inſtructed by their Maſters, that as Chriſt was perfect God; ſo he was perfect Man, conſiſting of a Soul and Body †.

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* *Cave's* Hiſt. 650. Hiſt. Mag. 12, 5. *Platina*, *Aventin*. *Trithemius* de Hiſt Ec. *Oſi.* 12. 2. 7. *Prateolus*, 65. 195. 40. See Dr. *Cave's* Hiſt. of *Bernard*, p. 643.

† Hiſt. Mag. *Sigebert*, *Contin.* *Trithemius*, *Cave's* Hiſt. 66. *Oſ.* 12, 3, 6. *Forb*, 9. 8. 2.

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GILBERTUS PORRETANUS, born in *Aquitain*, flouriſh'd in the Year 1145; was firſt Rector of the School at *Paris*, and Canon of *Poictou*; and afterwards Biſhop of that City; he was a Philoſopher and a great Divine. Hence in a Conventicle of ſome of the Clergy of his Dioceſs, he mingled ſome Opinions, ſomewhat unſound, concerning the Trinity. Appealing to *Rome*, he was brought thither by his two Archdeacons *Arnold* and *Calon*; *Eugenius* the Pope, being at this time in *France*, the Synod of *Paris* is celebrated, in which *Eugenius* being Preſident, GILBERT is accuſed of Hereſie; but by his Cautions, and Orthodox Interpretation of his Words, he avoided the Cenſure. The Year following, his Cauſe is again agitated; his Opinions were rejected; but his Perſon remain'd untouch'd. But, *Oſiander* ſays, he was compelled to a Revocation; for in part he embrac'd the Hereſie of *Abaillardus* (of whom before) He died 1154 *.

PETER BLÆSENSIS, called ſo from the Place of his Nativity, a *French man*, from a Canon of *Biturum*, was Archdeacon of *Bath*, and afterwards of *London*; and alſo Chancellor to the Archbiſhop of *Canterbury*; and Vice Chancellor to the King. He flouriſh'd from the Year 1160. He is the firſt in the Euchariſtical Affair ſaid to uſurp the Word *Tranſubſtantiation*. *Oſiander* ſays, that he unwillingly accepted the Arhbiſhoprick of *Rhoan*. He ſo highly eſteem'd the Monaſtick Life, that he had the worſe Thoughts of Marriage; calling it an Inextricable Snare, and an Ignominious Servitude †.

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* Hiſt. Mag. 12. 12. *Trithemius*, *Friaſgenſis*, *Oſ.* 12. 2. 7. *Cave's* Hiſt. 670. *Prat.* 191.

† Hiſt. Mag. 12. 10. *Bale*, *Cave's* Hiſt. 677. *Oſ.* 10. 3, 3.

MICHAEL, a *Theſſalonian*, flouriſh'd about the Year 1160. He was condemned for the Hereſie of *Bogamilans*: But this Hereſie was almoſt common with the *Meſſalians*; except that they added more Fooleries and Ravings. As for Example; ſeven Books only of the Holy Scriptures were to be received; that the Uſe of Churches, Euchariſt, of the Croſs, and of Prayer, (except the *Pater-Noſter*,) were to be abrogated; that the Baptiſm of Catholicks, was imperfect; and would have his Followers called *Deiparі*; that the Perſons of the Holy Trinity were unequal, and did frequently ſhew themſelves unto them *.

In the Year 1158, Eccleſiaſtical Writers reckon ſome among Hereticks, who thought not amiſs of ſome Articles. Of theſe PETER DE BRUIS, who was a Prieſt, and one HENRY, a Monk. PETER is condemned and burnt. HENRY conſtantly taught and diſpers'd his Doctrine far and wide in many Places of *France*. Theſe Articles are by his Adverſaries aſcrib'd to PETER; *Firſt*, that Infants are not to be Baptiz'd, or ſaved by another's Faith, but by their own. *2dly*, That proper Faith, without Baptiſm is nothing. *3dly*, That Infants beneath the Age of underſtanding, cannot be ſaved by the Baptiſm of Chriſt; that is, that Baptiſm does not profit ſuch. *4thly*, That thoſe baptiz'd in Infancy, are to be rebaptiz'd, when adult. *5thly*, That the Body and Blood of Chriſt is not to be offered in the *Maſs*; nor any Oblation to be made for the Salvation of the Soul. (I ſee no Harm in this, being only repugnant to the Doctrine of *Rome*.) *6thly*, That

* *Cave's* Hiſt. p. 679.

Altars are to be deſtroyed; (This I cannot approve of; for take away the Abuſe, and the Uſe may remain.) 7*thly*, That the Doctrine of the *Species* of the Sacrament, *viz.* that the Subſtances themſelves are not changed; (This militates againſt *Tranſubſtantiation.*) 8*thly*, That the Lord's Supper is not now to be given to Men; becauſe it was once given only to the Apoſtles by Chriſt. (Theſe ſeem to *Calvinize* (ſays *Oſiander*;) becauſe Chriſt did aſcend into Heaven. 9*thly*, That the Sacrifices; that is, the Maſſes, Prayers, and Alms, and other Works of the Living for the Dead, are Folly and Impiety, and do not profit. (This is Catholick, and directly oppoſes the preſent Practice of the Church of *Rome.*) 10*thly*, That Monks and Prieſts ought rather to marry than to commit Fornication. (I find no Error in theſe Words.) 11*thly*, That Croſſes are not to be ador'd or worſhipped; and ſo many Croſſes, ſerving Superſtition, ought rather to be removed, than retained. (This Propoſition has nothing worthy of Reprehenſion.) 12*thly*, That ſo many Churches are not to be built with ſo much Coſt; and being built, are to be deſtroyed. (There was not formerly any *Modus* in building Church; they might have their honeſt Uſe, and ſhould not be deſtroyed.) 13*thly*, That God is derided by thoſe Hymns, which Monks and Prieſts uſe in their Churches; that God is not pleaſed with Muſick. (There is a great Difference in Hymns; ſome tend to the Glory of God, and are to be uſed to his Honour.) 14*thly*, 'Tis reported of them, (ſays *Peter* of *Clunium*) that they receive not the whole Canon; that is, all the Writings of the Old and New Teſtaments; and he ſaith, that they only received the Goſpel. They would not receive the *Apocrypha*; (from hence this Calumny ſeems to ariſe; as if they received only the Goſpel.) 15*thly*, They believed only the Canonical Scripture, and they did not eſteem the Writings of

the Fathers, to be of equal Authority with the holy Scripture *. (This Propoſition hath nothing of Abſurdity in it: For the Writings of the Fathers ought not to have equal Authority with ſacred Writ.)

I have already mentioned PETER WALDUS in the the *View*; and now, ſince the *Romaniſts* are ſo inveterate againſt the *Waldenſes*, as Hereticks, I think my ſelf obliged to give an Account of their Doctrine; not that I think they are ſound in all their Articles; yet nevertheleſs, they ſap the very Foundation of the ſuper-additional Articles of the *Roman* Church: Theſe therefore are the Heads of the *Waldenſian* Doctrine: 1*ſt*, That the Authority of the holy Scripture was the Rule of Judging; that whatſoever agrees not with the Word of God, ſhould be deſervedly repudiated and avoided; that the Opinions of the Fathers and Councils, are ſo far to be approved of, as they agree with the Word of God; that the Reading and Knowledge of the holy Scriptures ſhould be free to all, Laicks as well as Prieſts; and that the Monuments of the Apoſtles and Prophets ought rather to be read, than the Inventions of Men. 2*dly*, That Baptiſm and the Lord's Supper are the two Sacraments of Chriſt. 3*dly*, That the Uſe of both *Species* were inſtituted by Chriſt for Prieſts and Laicks; that Maſſes were impious; and that 'twas Madneſs to Sacrifice for the Dead. 4*thly*, That *Purgatory* was the Invention of Men; that Believers ſhould go to Eternal Life, and Unbelievers to Eternal Damnation. 5*thly*, That Invocation and Worſhip of Saints was Idolatry. 6*thly*, That the *Ro-*

* Hiſt. Mag. 12. 5. *Peter Clunien. Oſi.* 12. 3, 3. See Dr. *Cave's* Hiſt. of St. *Bernard*, p. 643. *Peter Mauritius. Prat.* 395.

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man Church was the Whore of *Babylon*; and that the Pope and Biſhops ought not to be obeyed; becauſe they are the Wolves of the Church of Chriſt; that the Pope hath no Primacy over all the Churches of Chriſt; and hath not Power of either Sword or Keys. That that Church is of Chriſt, which hears the ſincere Word of God, and uſes the Sacraments inſtituted by him, where ever it is placed. *7thly*, That Vows are Figments of Men, encouraging Sodomy: So many Orders are the Characters of the Beaſt; that Monkery is a dead Carcaſs. *8thly*, That ſo many ſuperſtitious Feaſts, ſuch perpetual Bawlings of unlearned Men, ſo many Obſervations of Ceremonies, manifeſtly impugning the Doctrine and Inſtitution of the Word, are the Inventions of the Devil. *9thly*, The Marriage of the Clergy is lawful and neceſſary *.

I could make ſome Remarks, were it neceſſary in this Place, and I ſhall only Hint at one; and that is this: It is confeſſed on all Hands, that *Peter Waldus* was a Laick; and I know not what Authority he had to Preach, Baptize, or Conſecrate the Lord's Supper? 'Twou'd be very well, if the *Waldenſes* had lawfully Ordain'd Prieſts among them; I fear, if ſo, the whole Fabrick tumbles: For if no Prieſt, there's no Church. And this ſeems to me to be the Caſe: For in the *6th* Article, it is ſaid, that Biſhops ſhould not be obeyed; and there's an odd reaſon for it; becauſe they are the Wolves of the Church. But perhaps, it may be objected, that the *Waldenſes* mean the Popiſh Biſhops. Be it ſo; yet they are true Biſhops in reſpect of Ordination. I would not be thought an Enemy to the *Waldenſes*; becauſe they ſo ſtrenuouſly oppoſe the Church of

* Hiſt. Mag. 12.8. *Bale*, *Æneas Silvius*. *Oſi.* 12.3,5.

Rome. No, I ſhould rejoice, and be heartily glad to find them a true conſtituted Church, having Biſhops, Prieſts, and Deacons, truly Ordained. For to talk as they do in the *6th* Article, of hearing the ſincere Word of God, and receiving the Sacraments without a true Prieſthood, is unaccountable Jargon; yet I am far from commending the *Romiſh* Church in perſecuting and deſtroying theſe poor Men. It would have been more Pious and Religious for them, to have inſtructed them, and ſhewn them the Neceſſity of a true Prieſthood. And for the *Waldenſes*, it would have been more commendable to have ſought for it, and to have gotten a regular Clergy: If both Parties keep at a diſtance, and call one another Ignominious and Reproachful Names, it is impoſſible to come to an *Union*. If the Papiſts on one ſide, would lay by their Additional Articles; if the *Waldenſes* would procure a true Prieſthood; all would be well: Which God Grant.

In the Year 1163, there were ſome Hereticks, which called themſelves APOSTOLICKS; becauſe they boaſted, that they led their Lives according to the Apoſtles Doctrine. And theſe were their Opinions; *1ſt*, That Infants are not to be baptiz'd. *2dly*, That they had power of daily Conſecrating on their Table the Body and Blood of Chriſt, to make them Members of the Chriſt. *3dly*, That Virgins ſhould be married; becauſe God created Virgins, Male and Female. *4thly*, That Continency is to be perform'd in Wedlock. *5thly*, That there is no Purgatory, becauſe the Soul loos'd from the Body, either goes to Reſt or Condemnation. (I ſee no harm in this Article.) *6thly*, That Prayers ought not to be uſed for the Dead. (I cannot ſubſcribe to this Article as Heretical. There's an unhappy Diſpute at this Day about Prayers for the Dead; on both Sides, Men of Learning, Senſe, and Piety. I could heartily wiſh for

for an Union, leſt otherwiſe Chriſtianity ſhould ſuffer in the main; but ſhall ſay no more at preſent.) 7*thly*, That the Suffrages of Dead Saints do not profit. (I think ſo too.) 8*thly*, That he that is a Sinner, cannot be a Biſhop. 9*thly*, That Milk, and any thing made of it, and every thing, which comes from Copulation, is not to be eaten. 10*thly*, The Church they acknowledge not: They aſſert, that they are the Church. (So does every Sectary among us.) 11*thly*, They ſay, Oaths are unlawful. (So do our preſent Deiſts the Quakers) Altho' ſome of theſe *Theſes*, (Poſitions) reject the Errors of *Rome*: yet for the moſt part, (ſays my Author) they are Satanical and Anabaptiſtical, and ought to be rejected *.

At this time ſome in *Flanders*, before the City of *Cologn*, met in a certain Barn, who neglected the publick Service of the Church and taught Satanical Opinions in their private Conventicles, *viz.* 1*ſt*, They contended, that they alone were clean Chriſtians; and that all others were unclean and Hereticks, like our *Quakers*. 2*dly*, That the Prelates, Prieſts, and Clergy, are Deceivers of Souls, and Snares of the Devil. 3*dly*, Sacraments they derided, and alſo the holy Body and Blood of Chriſt in the Lord's Supper. 4*thly*, That Laſciviouſneſs, perpetrated by them, is not Sin. Theſe are Satanical Furies, and theſe are the Practices of our *Quakers*. See Mr. *Bugg's* Works; eſpecially, the Picture of *Quakeriſm*; For our *Quakers* own all theſe Particulars, as is apparent from their Writings.

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* Hiſt. Mag. 12. 5. *Bernard ſuper Cantic. Oſ.* 12, 3, 6. *Prateolus* 52. *Forb.* 12. 16, 14.

The Leaders of this deluded People of *Flanders* were *Arnold*, *Marſilius* and *Theodorick*. *Edgbert* the Abbot encounter'd them; and in diſputing convinced them; but when they continued to defend themſelves, pertinaciouſly, eight Men and two Women were burnt; and minding to ſave a Young Woman, if ſhe would recant, ſhe got from the *Lictors*, or Officers; and leaping into the Fire, was burnt. What would our Atheiſts, Deiſts, Hereticks, and *Quakers*, think of ſuch Methods of Converſion? They might then have ſome *Plea* for Perſecution *. But our too mild Superiors rather protect than puniſh them, rather cheriſh than correct them. But the time will come, that an Account muſt be given of ſuch Neglect; and they will be brought into Judgment. How then will they be able to give an Account of their Adminiſtrations? How will they hold up their Heads at that dreadful Day, when the Secrets of all Hearts ſhall be revealed? Tongue cannot expreſs their Confuſion, neither can Pen deſcribe what Horrors, and Tremblings of Heart will attend them, when God is ready to pour out his Vials of Wrath upon them. Oh that they were wiſe and would conſider!——

In the Year 1178, at *Tholouſe* in *France*, there were Hereticks, who were called *Agenentes*; of whom 'tis wrote, that they had ill Thoughts of the Lord's Supper, of Wedlock, and other holy Things; but their Opinions are not recited. *Peter* the *Roman* Legate, with others, were ſent to *Tholouſe* to refute them; but did not effect it †.

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* Hiſt. Mag. 12. 5. *Trithemius*, *Oſi.*, 12, 3, 6. *Bugg*, 7th. Part, *Folio* 646. 1ſt Part 37, 107. 434, 542. *Bugg's Picture of Quakeriſm*, or *Cage of Unclean Birds*. *Prat.* p. 320.

† Hiſt. Mag. 12. 5. *Sigebert*. *Oſi.* 12. 4. 1.

In

In the Year 1184, the *Neſtorian* Hereticks continued, and were diſperſed in the Holy Land, amongſt the *Saracens*, and in *India*. Theſe deny'd that *Mary* was the Mother of God. The *Syrians* the next Year are numbered among the Hereticks, becauſe they impiouſly deny'd that the Holy Ghoſt proceeded from the Son. They admitted not Fourth Marriages *.

In the Year 1187, there were Hereticks, called *Jacobites*, diſperſed in the Holy Land, and in *Æthiopia*. There were ſome among them, who after the Incarnation of the Son of God, do appoint one Nature only in Chriſt. They uſe Baptiſm, and Circumciſion, Circumciſing both Male and Female. They are wont before Baptiſm to burn the Child to be baptiz'd, with a hot Iron; ſaying, that this was the Baptiſm of Fire; that is, of the Holy Ghoſt: That Sins are to be confeſſed to God alone; and throwing Frankincenſe on live Coals, they thought, that their Prayers, together with the Frankincenſe aſcended to Heaven. Their Prieſts uſe a particular Language which the Laicks underſtand not †.

In the Year 1188, about Mount *Libanus*, and in *Phœnicia*, were the *Maronite* Hereticks. Thoſe were *Monothelites*; who aſſerted, (as before) that in Chriſt was only One Will. So difficult a Task is it to pluck out an old Hereſie; but ſome of theſe recanted, and joyned themſelves again to the Church of *Antioch* ‡.

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* Hiſt. Mag. 12. 5. *Oſi.* 12 4, 3. *Jac. de Vitriaco.*

† Hig. Mag. 12. 5. *Jac. de Vitriaco. Oſi.* 12. 4, 4. *Paget's* Chriſtianography 61. *Prateolus* 219. *Forb.* 3 17, 3.

‡ Hiſt. Mag. 12, 5. *Jac. de Vitriaco. Prat.* 320. *Forb.* 3. 17. 4. *Oſi.* 12. 4. 4. *Paget's* Chriſtian. 62.

In

In the Year 1197, Pope CÆLESTINE the Third, ſent PETER, the Cardinal to *Poland*. He in the Synod eſtabliſhed the Pontifical Law, that Prieſts ſhould repudiate their lawful Wives altogether, with whom they lived every where freely and honeſtly. 'Tis true, the *Polonians* ſubmitted to this heavy Yoke; but when in *Bohemia* the ſame Legate acting the ſame Part, he hardly eſcaped Death from the Prieſts *.

The ſame Year, SIMON THURVAY, an *Engliſh* Preſbyter, leaving *England*, went to *Paris*; where he was Preſident many Years of the Divinity-School, and was had in Admiration for his Acuteneſs in Logick, and the liberal Arts: But when old, he vomited many Blaſphemies againſt Moſes and Chriſt. God therefore ſignally puniſh'd him, by depriving him of Knowledge and Voice; ſo that he could not recite the Alphabet. So the Lord reveng'd his Blaſphemies and wicked Pride: For he boaſted, that as he knew the whole Law of Chriſt, ſo he could annihilate it. He died Dumb; and before his Fury, he had wrote Books according to the Age he liv'd in, not to be deſpiſed †.

In the Year 1195, or thereabouts, INNOCENT the Third, called LOTHARIUS, a *Campanian*, was ſent to *Paris*; where he acquired all ſorts of Learning, was was firſt made Cardinal; and in 1198, afterwards created Pope.

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* Hiſt. Mag. 12. 10. *Cromerus. Oſi.* 12. 4. 7.
† Hiſt. Mag. 12. 10. *Polydorus. Matt. Paris. Bale, Oſi.* 12. 4. 7.

'Tis

'Tis not my Deſign to enumerate all his Actions; For thoſe, I refer the Reader to the Authors below: I ſhall only obſerve according to my purpoſe, that in the Year 1215, this Pope celebrated the General Council of *Lateran*, "In which (to uſe the Words of "the Learned Dr. *Cave*,) he repoſed the monſtrous "Figment of *Tranſubſtantiation* amongſt the Articles "of Faith; and he decreed, that all Chriſtian Princes, "vitiated with Hereſie, and diſobedient to the *Ro-* "*man* Church, ſhould be depoſed from their Dig- "nities." Should this bleſſed Decree take Place, I am well aſſured, that more Chriſtian Princes in the World would incur Depoſition, than they that hold Communion with the Church of *Rome*. As Mr. *Paget* in his *Chriſtianography*, has clearly made out. Beſides, Subjection to the Pope, in this Age, is made a Jeſt of by ſome Chriſtian Princes. *Lewis* the Fourteenth, late King of *France*, deny'd his Infallibility and Supremacy, (which is the very Quinteſſence of Popery.) The Duke of *Savoy*, late King of *Sicily*, maintain'd his Power againſt the preſent Pope; and the preſent Regent of *France* refuſes to receive the Pope's Bull *Unigenitus* (God only knows what Effect it will have on the *Gallican* Church: To me it ſeems, that the Power of the Pope is in that Country in a Tottering Condition. May it fall there, and elſewhere:) for I believe, in a little time the Popes Power will conſiderably decreaſe, and his Threats will be *Brutum Fulmen*, *Faxit Deus*.) This bluſtring and turbulent Pope INNOCENT the Third, died in the Year 1260. *Matthew Paris* ſpeaking of King *John*, has theſe remarkable Words; "He knew (ſays he) "and had found by Experience fatal, that the Pope, "(meaning INNOCENT) was Ambitious and Proud "above all Mortals; that he was an inſatiable Thir- "ſter after Money; that he was pliant and ready "upon all Rewards given or promiſed, for all man- "ner of Wickedneſs." This was a bleſſed time indeed,

deed, for the Chriſtian Church to be ruled by ſuch a Head! But I ſhall leave this Pope, to give an Account of his Actions at the General Audit. *Silver and Gold*, (ſays St. *Peter*, the firſt Biſhop of *Rome*, as the Papiſts pretend) *have I none:* But *tempora mutantur, the times are chang'd:* For now at *Rome* nothing is to be done without them. *Quantum profuit hæc fabula Chriſti*; ſays another Pope, *What immenſe Riches have I got by this Fable of Chriſt!* And what vaſt Riches have the Popes amaſs'd to themſelves from *England* only, for *Inveſtitures, Palls, Peters pence*, &c. is eaſily to be trac'd from our own Hiſtory *. Let the Reader conſult *Collier's* Hiſtory.

* Hiſt. Mag. 12. 13. *Stella, Bale, Trithemius, Platina, Onuphrius. Oſi.* 12. 4. 8. *Howel's* View, 335. *Coll.* Hiſt 1*ſt.* Part 414, 415, 418. *Cave's* Hiſt. 692. *Forb.* 12, 5, 31. 13, 11, 1. 12, 8, 14. See *Paget't Chriſtianography.*

A

View of the Scholaſtick *AGE.*

SCholaſtical *Divinity*, being introduc'd in the former Age, took deep Root in this; of which therefore, according to my Purpoſe, I muſt ſay ſomething in this Place.

In the Firſt Ages of the Church, Apoſtles and Apoſtolical Men received the Doctrine pure and ſimple, from Chriſt himſelf; and delivered it in a certain eaſie and perſpicuous manner, chiefly, *ad vulgi captum, to the meaneſt Capacity*, for the Advantage of Poſterity; and never diverted to perplex'd and ſpinous Reaſons of diſputing; except a neceſſity of vindicating the Faith againſt Hereticks and Gentiles required it. In inſtructing the *Catechumens* (to uſe St. *Paul's* Phraſe) they had the Form of ſound Words, containing the chief Heads of Evangelical Doctrine, which they more largely explained to the *Catechumeni* and *Competentes*, in their Sermons to them *.

Of this ſort were St. *Cyrill's Catecheſes adilluminatos*; and *Gregory Niſſen's Sermones Catechetici*. Otherwiſe in their ordinary Homilies to the People, they expounded ſome Book of the Holy Scripture, or ſome Part of the Goſpel, then read in the Church; or laſtly, ſome Moral Doctrine, in a plain Method. But when this old ſimple Eccleſiaſtical Way began to grow out of Faſhion, they thought upon a more

* See Dr. *Cave's Primitive Chriſtianity*, Part 1. Chapter 8.

ſubtil

ſubtil and ſublime Reaſon of explaining, which is manifeſt from the Works of *Pſeudo-Dionyſius* the *Areopagite*, who lived in the Fourth or Fifth Century.

Almoſt about the middle of the Eighth Century, *John Damaſcene* firſt amongſt the *Greeks* recalled Theology to a more accurate Method; diſtributing his Opinions into Four Claſſes; publiſhing five Books *de Fide Orthodoxa*: Of which the firſt was of the Trinity, and its Nature and Properties. 2*dly*, Of the Creation, and various ſorts of Creatures. 3*dly*, of the Incarnation of the Word, and the Hypoſtatical Union of Natures; of the Life and Death of Chriſt; of Faith; of the Sacraments; of the Relicks of Saints and Images; of the Law of God, and Sin; of the Sabbath; of Circumciſion; of Antichriſt; of the Reſurrection of the Fleſh.

In the *Latin* Church *Lanfrack*, Archbiſhop of *Canterbury*, (who was famous about 1100) the Adverſary of *Berengarius*, was the firſt, who is ſaid to have ſuper-induc'd a new Form of Theology, on the former, which hardly can be collected from the Works that remain. At the Beginning of the next Age *Peter Abaillard* publiſh'd three Books of Theology; the firſt of Faith, Hope, and Charity; of Sacraments; chiefly of Faith concerning the Trinity: In the ſecond Book he treats more largely of Faith concerning the Trinity: In the third, he diſputes more of the Power, Wiſdom, and Goodneſs of God; in what the Trinity conſiſts: To help forward this Work, *Peter Lombard* about the middle of the Age, compoſed Four Books of Sentences, which he had collected from the Fathers, eſpecially from St. *Auguſtine*.

And now Theology began plainly to put on another Face, brought to an Elentick Form, bound up to a Philoſophical Way of ſpeaking, divided into infinite Queſtions, ventilated with Reaſons, agitated

on both ſides, to Curioſity, even unto Trifles; compoſed well enough for the ſubtil Reaſon of diſputing Queſtions Theological.

After *Lombard*, came *Alexander* of *Hales*, with many others, too long to be inſerted: (See the Catalogue in *Cave*'s Hiſt. 696.) and theſe threw themſelves into ſeveral Parties. Hence aroſe the Families of *Nominals*, and *Reals*, *Thomiſts* and *Scotiſts*, *Sententiaries* and *Quodlibets*, contending among themſelves with mutual Brawlings.

At length leaving the ſimple and more pure Doctrine of the Ancients, Scholaſtick Divinity only reigned in the Chriſtian Schools; having the Aſſiſtance of *Ariſtotle*'s Philoſophy; and theſe drawn not from the *Grecian* Fountains, but from the muddy Pools of *Arabians*; from Verſions ill done, and ill underſtood. Nevertheleſs, it not only extended its large Tetritories; but alſo it exerciſed its Empire over Theology its ſelf; by which it came to paſs, that inſtead of St. *Paul*, *Ariſtotle* alone almoſt kept the Chair for ſome Ages, how much this new Scholaſtick *Theology* concurr'd to eſtabliſh the Pleas of the *Roman* Church, he muſt be blind, that does not ſee. ('Tis not leſs certain, that the Canon Law, that aroſe, and much increaſed about this time, did promote far and near the Authority of the *Roman* Pontiff. (See *Forb.* 6, 4, 21.) But of theſe more than enough. Let us go forward to ſome other things.

In the Year 1204, in *April*, *CS.* is taken by the *Latins*, the *Grecian* Republick, together with the Church, is miſerably diſſipated. The Seat of the Empire, and Patriarchate is tranſlated to *Nice* in *Bithynia*; *Theodorus Laſcares* taking away the Enſigns of the Empire. At the ſame time *Alexius Comnemus* made choice of *Trapezunt* for the Seat of the Empire aſſuming the Provinces, *Cappadocia*, *Paphlagonia*, *Pontus* and *Cholcis*: From hence the *Trapezunt* King-

Kingdom had its Original. Neither was the State of the *Grecians* more fortunate before the Year 1220. in which the Royal City was taken from the *Latins*, when they recovered their own Seats *.

In the Beginning of this Age, Pope INNOCENT the Third fell into a Fury, deprives *Philip Auguſtus* of the Empire, frees his Subjects from the Oaths of Fidelity, and curſes them upon Diſobedience, exauctorates *John* of *England*, for not admitting *Stephen Langton* into the See of *Canterbury*; ſubjects the Kingdom to an Interdict; and thoſe that ſubmitted, he receives into his Protection. He anathematizes *Philip* the Firſt, born of the *French* King to whom he gave *England*, for aſſiſting King *John* †.

In the Year 1215, the *Lateran* Council was held by INNOCENT the Third, at *Rome*; in which, 'tis ſaid, there were more than a Thouſand Prelates. By theſe, *Tranſubſtantiation* was plainly eſtabliſh'd, *viz.* That the Body and Blood of Chriſt in the Sacrament of the Altar were contained truly and ſubſtantially under the *Species* of Bread and Wine, the Bread being tranſubſtantiated into the Body, and the Wine, into the Blood, by a Divine Power ‡.

Abbot JOACHIM, and ALMERICUS CARNATENSIS, a Doctor of *Paris*, (who after his Death lay ſometime unburied, and was afterwards burnt;) are condemn'd, and other Puniſhments are decreed againſt Hereticks and their Favourers. (See *Coll.* eod. 401.) Subjects are looſed from their Bonds of Fidelity, and their Governments given to the *Poſſeſſors*. (I wonder how his Holineſs came by this Power of diſſolving Sub-

* See *Coll.* Ecc. H. 1 Part p. 414. 415.
† See *Collier*, eod. Li. 413. 416.
‡ See *Forb.* 4, 21, 9.

jects

jects from their Oaths; and of disposing of Kingdoms from their lawful Owners: I am sure they learned not this Doctrine from St. *Peter*, who (if he had such a Right, as he had not,) had as much Reason, and a great deal more, to depose that cruel Monster, *Nero* the Emperor; but we find no such Doctrine or Practice in him. And the 13*th* of the *Romans* is a flaming Instance to the contrary, notwithstanding the Popish Glosses of some, and the Protestant Interpretations of others. The Words are these; *Let every Soul be subject to the higher Powers; for the Powers that are, are ordained of God; whosoever therefore, resists that Power, resists the Ordinance of God; and they that resist, shall recieve to themselves Damnation.*

Archbishop *Laud*, that died a Martyr for the Church of *England*, treats at large of this Pope INNOCENT the Third; and, says he to his Adversary, "That all the Ancient Fathers, come in with a full "Consent, that *omnis anima*, *every Soul*, comprehends "there, all without Exception; all spiritual Men, "even to the highest Bishop, and in Spiritual "Causes too; so the Foundations of Faith and "good Manners be not shaken; and where they are "shaken, there ought to be Prayer and Patience; "there ought not to be Opposition or Force." This one Instance is more than enough to overbalance whatever Mr. *Hoadly* has said to the contrary: But I will add some Testimonies of the Fathers; as first, St. *Chrysostome*; "These things (says he, *Hom.* "23. in *Rom.*) are commanded to all, Bishops, "Priests, and Deacons, *&c.* Altho' thou art an "Apostle; if thou art an Evangelist, if a Prophet; "or whosoever thou art: If a Priest (says *Theodoret* "on the Place;) if a Prelate; if every Soul, then "yours; who excepts you from this General? There "are those that are wont to say, Keep your Ho-"nour of your See; but Christ commanded other-

 wise,

" wiſe, and acted otherwiſe." (St. *Bernard's* ad. Ep. to *Henry*, Archbiſhop of *Senon*.) And *Theophylac* ſays the ſame on this Place; where 'tis very obſervable, that *Theophilac* lived in the time of Pope *Gregory* the Seventh; and St. *Bernard* after it; and yet this Truth obtained then; and this was about the Year 1130. And here, once for all, I heartily recommend Archbiſhop *Laud's* Conference, as the beſt Antidote againſt Popery; and tho' he was ſo ſtrenuous an Oppoſer of that corrupt Religion, yet he fell a Martyr for our Church. Stand amazed, all By-ſtanders; and tell it not in *Gath*, and publiſh it not in the Streets of *Askelon*, that the Pope's Tools offer'd up that great and good Man for a Sacrifice to their *Molech!* And one wou'd think, that this wou'd be enough to ſatisfie all *Diſſenters*, that they are Inſtruments in the Pope's Hands; to work the Ruin of the beſt of Churches: And wou'd they but ſeriouſly conſider, they would heartily reconcile themſelves to our Church; and who then would be able to hurt us? God grant it may be ſo. Let any read *Hoadly's* Opinion concerning Kings, in his *Meaſures of Obedience*, and his other Tracts; then let him conſult Archbiſhop *Laud* againſt *Fiſher*; eſpecially, Page 134: I dare ſay, if ſuch will be guided by Senſe, Reaſon, or Antiquity, and not by Prejudice; he muſt of Neceſſity drop *Hoadly's* Sentiments, and cloſe with thoſe of that Great Metropolitan; who is too great a Match for *Hoadly*, or any of his Aſſociates.

I have digreſs'd, 'tis time now to return.

Not to ſay any thing of their Canons about Auricular Confeſſion; yearly publiſh'd; of *Chriſm* and the *Hoſt*, of the Immunity of the Church, of Capital Puniſhments on Revolters from it; there are ſome not deſpicable Arguments, which take away all the Credit of this Synod; neither do they ſeem to have any other Shadow of a Synodical Authority, than

than what was propoſed by *Innocent* in Council, without the Suffrage of any of the Fathers. Of which, ſee the moſt learned *Dupin de Antiq.* Eccl: Diſc. Diſ. 7. Sect 4.

DOMINICK, a *Spaniard*, a Canon-Regular of the Church of *Oſma*, was preſent at this Synod, and was receiv'd by the Pope with great Honour and Reſpect. From him he got a Confirmation of his late Order of Preachers; upon this Condition, that his Diſciples ſhould be perpetually labouring after the Converſion of the *Albigenſes* and other Hereticks, as Pope *Innocent* was pleaſed to ſtile the Former. And when it was commonly known, that Hereticks would not be reduc'd to the Church, *viz.* to that of *Rome*, by Sermons alone; the *Cruci ſignati*, an Order of Men, having the Badge of the Croſs on their Habit, are ſent againſt them; and that all things ſhould occur to ſo Pious a Purpoſe, the Office of the Holy Inquiſition (as they call it, but truly the Temple of *Molech*, as I told a *Spaniſh* Student in *Sevil*) was inſtituted. That moſt grievous Diſgrace and Scourge of the Chriſtian Religion, which came from Hell, ſays our Author, that Shamble of Conſcience, that Office of the moſt compleat Tyranny and Cruelty *.

——— *Siculi non invenêre Tyranni,*
Majus Tormentum. Horace.

Thus in *Engliſh*,

Sicilian *Tyrants never went*
To ſuch a Height of Puniſhment.

* See *Forb.* 4. 29, 16. *Paulus Æmil. de rebus geſtis Francorum, Jacobus Thuanus*, lib. 6. *ad annum* 1550.

I ſhall omit the Fooleries of *Lewis, à Paramo*, about the Inquiſition; the Curious may read *Cave's* Hiſt. p. 697.

In the Year 1253, ROBERT DE SORBONNA, a *Frenchman*, born in a retired and obſcure Place, but one conſpicuous for Riches and Piety, and not altogether rude and ignorant in Learning, built the *Sorbon* College in *Paris*, for the Uſe of the Maſters of Theology; which through all Ages, to this Day, flouriſh'd with the Reputation of Men, famous for Judgment, Erudition, Learning, and Candour. In the Year 1254, or at leaſt, in the following Year, a Contention aroſe between the Academy of *Paris*, and the *Dominicans* and *Franciſcans*. The Frier-*Mendicants* publiſh'd a Book, which they called the *Eternal Goſpel*, or the *Goſpel of the Holy Spirit*, compos'd, as they report, by *John de Parma*, General of the *Minorits*; in which (as *William de ſancto amore*, who at that time put forth a Book againſt theſe Monks of *Paris*,) they taught, that the Eternal Goſpel, or the Goſpel of the Holy Spirit, the coming of which evacuated the Goſpel of Chriſt, was more perfect and better, and more worthy, than the Goſpel of Chriſt. But in an eſpecial manner, as is manifeſt from *Eumericus* and others, This Book contained theſe blaſphemous Opinions, *viz.* That the Eternal Goſpel was more excellent than the Doctrine of Chriſt, and the whole Teſtament, both Old and New. (Somewhat like Mr. *Whiſton's* Performance; it might be, for all I know his Magazine: I wiſh ſome Learned Men would look into it;) that the Goſpel of Chriſt was not the Goſpel of the Kingdom, and was not edifying to the Church; that the Old and New Teſtament was evacuated, and was not to continue longer than 1260: Afterwards, that all ſhould be in a State of Perfection; and that they only, that went barefoot, (ſee their proud Humility)

lity) were the only fit Men to inſtruct in Spiritual and Eternal Affairs; that Chriſt and his Apoſtles were not perfect in a Contemplative Life; that that Life began to flouriſh from Abbot *Joachim*, and ſhould remain more perfect in his perfect Succeſſors. Of theſe ſee *Eumericus*, *Bolens*, *Uſher*.

The *Pariſian* Divines diſdain'd theſe execrable Blaſphemies, (ſays Dr. *Cave* in Hiſt. *Lit.* p. 698.) and condemned this Book, refuted their Oppoſers, and Delegates, were choſen, and ſent to the Pope about this Matter; who with much ado obtained from the Pope a Condemnation of the Eternal Goſpel; and that it ſhould be ſecretly (if it could be done without Offence to the Brethren,) committed to the Flames. So tenderly did the Pope Handle his Tools, the worſt of Mortals, who raved to Madneſs, againſt the Chriſtian Religion; which Pope, to ſhew his Reſentment, cauſed the Book of *William de Sancto Amore*, againſt the Perils of the laſt Times, wrote againſt the Monks, to be burnt at *Anagnia* and *Paris*.

But more than enough of theſe. The Strength of the *Conſtantinopolitan* Empire in the Eaſt wavering, and the Forces of the *Mahometans* more ſtrictly beſieging; help is implor'd of the *Latins*, and for that end, a Concord is attempted betwixt the *Greeks* and them, in the General Council of *Lyons*, in the Year 1264; in which there were 1500 Archbiſhops, Prelates, and Abbots. It had ſix Seſſions, and at length an Union is begun about the Proceſſion of the Holy Ghoſt; which Union, when there was an end of the Synod, the *Greeks* reject, no one contradicting. The Emperor *Michael Paleologus* raging with Threatnings and Scourges, binding ſome, and ſending others into Baniſhment, notwithſtanding the Labours of *John Beccus* (newly raiſed to the Patriarchate) with his Aſſociates oppoſing.

The *Jews* every where were infamous, and hated for their Covetouſneſs, and execrable Uſury; for circumciſing Children, and alſo for crucifying them, they were ejected from many Provinces in the Weſt: From *England*, in the Year 1290, from *France* 1295; from ſome Cities of *Germany* 1298; Laſt of all, ſo many Expeditions for the Recovery of the Holy Land are thro' the mutual Diſagreements of Chriſtian Princes, hitherto fruſtrated; and at the End of this Age there was an End put to them.

In thoſe very Places, which our bleſſed Lord conſecrated by his Birth, Life, Miracles and Blood, barbarous and moſt malicious *Turks* now inhabit, and God only knows how long they may be permitted to keep Poſſeſſion.

And here give me leave to ſit, and with Heavineſs of Heart, bemoan the ſad and calamitous Fate, and miſerable Condition of *Jeruſalem*, *Antioch*, *CS*, and other once famous Churches; labouring now under the cruel Hardſhips of the *Ottoman* Yoke. And this I cannot do better, than in the Words of Sir *Edwin Sandis*, in his *Europæ Speculum*, p. 244. Speaking of the *Greek* Church, (and 'tis as true of that of *Jeruſalem*, *Antioch*, and *Alexandria*;) he ſays; "But the "lamentable Calamity of this afflicted and mi- "ſerable Church, once flouriſhing in Worldly "Proſperity and Glory, now ſuch as it has pleas'd "the Rage of the wild Boar to leave it, able to "melt and diſſolve even a Marble Heart, into "Streams of mournful Blood, do cauſe me, in due "Senſe of Compaſſion of their Miſery, to preſs "with an humble Mind, pierc'd with Grief, to the "juſt Judge of the World, the Redeemer of Man- "kind, and the Saviour of his erring People, to "caſt down his gracious and pitiful Eyes up- "on them; to behold on one ſide his Triumphing "Fierce Enemy, perſecuting without End and Mea- "ſure; on the other ſide, his poor Servants troden down

" down and perſecuted without Help or Hope of " Comfort; to break and diſſolve the Pride and " Power of the one, and to comfort the aſtoniſhed " and waſted Weakneſs of the other, with ſome " Hope of Succour, and a final Delivery; to in- " ſpire the Hearts of Chriſtian Princes, their neigh- " bours, compounding and laying aſide their End- " leſs and Fruitleſs Contentions, to revenge their " Quarrel againſt the unjuſt Oppreſſor, to deliver " now at length the Church of that Bane, the " World of that Ignominy, Mankind of that Mon- " ſter of *Turkiſh* Tyranny, which hath too long ra- " vag'd and laid deſolate the Earth.

" A ſmall thing it were, if his Revenue and Trea- " ſure, were only ſupplied and maintain'd out of their " Goods and Labours; or if their Bodies and Lives " were only waſted and worn out in his Works and " Slaveries, it might be ſuffered: For Goods are tran- " ſitory, and Death is the End of all Miſeries; but to " be forc'd to pay a Tribute of Souls to *Mahomet*, " to have the forwardeſt and deareſt Children ſnatch'd " out of their Boſoms to be brought up in his impious " and Beſtial Abomination, and to employ them in the " murdering them that begat them, and in rooting " out of that Faith wherein they were born and bap- " tiz'd, and which only were able to bring their Souls " to Happineſs: This ſurely, is an Anguiſh inſuppor- " able, and Calamity unſpeakable; and which crieth " unto God in the Heavens for Releaſe. How long " ſhall the hateful Name of a curſed *Seducer*, upbraid " the glorious and lovely Name of our Saviour! How " long ſhall this Falſhood inſult our Faith! How long " ſhall his Barbariſm oppreſs Civility, and his Tyran- " ny affront the true Honour of all lawful Govern- " ment! But how long ſoever; this ſtands moſt ſure " for ever, that the Judgments of God are juſt, and " directed, even in its ſharpeſt and moſt rigorous Cha- " ſtiſements, to the Benefit of the World, and Inſtru-

" ation of Men, and ſound to us, beſides other things;
" this Admoniſhment allowed, that if in thoſe People,
" amongſt which our Saviour convers'd at the time
" his beautiful Steps honour'd the World; if in thoſe
" Churches which his Apoſtles ſo induſtriouſly planted,
" ſo carefully viſited, ſo tenderly cheriſh'd, inſtructed
" and confirm'd by ſo many peculiar Epiſtles, and
" for whom they ſent up ſo many fervent Prayers;
" yea, unto whom are remaining thoſe particular Let-
" ters, which the Spirit of the higheſt indited in the
" higheſt Heavens, and ſent down unto them for a
" fair warning, and preventing that Plague; which
" is ſince, thro' their Neglect, befallen them.

If beſides theſe ſpiritual Prerogatives and Graces, the Puiſſance and Glory of the great Empire of the World, the Chriſtian Empire of *Rome*, being tranſlated to them, and ſeated in their Laps, with a Promiſe of Futurity to their preſent Poſterity: Such then was the Strength thereof; notwithſtanding, when they fell away from the firſt Zeal and Charity, when Knowledge, the right Mother of Humility, made them ſwell; when they Envy'd each others Graces, which they ought to have loved; when Abundance of all things bred Wantonneſs, inſtead of Thankfulneſs: In fine, when they forgot the Author of all their Bliſs, and fell to ſnarling and biting one another; inſtead of putting up and forgiving Injuries; if not for the reconciling Name of Brotherhood; yet for his ſake who was Father and equal Lord of both; it pleaſed God to ſuffer, that a baſe and wicked Thief with a Train of deſperate and forſaken Vagabonds, to the Eternal Reproach of all their Wiſdom and Policy, ſhould advance himſelf ſo by his Induſtry and their Security, and grow to ſuch a Height in his Succeſſors and Followers, as to be a Terror and Amazement to all the World; to themſelves inexplicable and unſuccourable Calamity; to ſtrip them of all thoſe Graces and Bleſ-

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ſings, which Ungratefulneſs would not acknowledge, Pride and Wantonneſs did abaſe; and to heap on them as much Miſery, as the Fury of a Mercileſs Tyrant can inflict upon ſuch as have no Means to appeaſe him, ſave their Calamity alone; nor to withſtand him beſides their Patience: Then ſurely, we who come ſhort of them ſo far in Pledges of Favour, and equal them in our Fault; and they who have had in particular, the like threatning *Caveats* of cutting off, and not ſparing, notwithſtanding all the Vertues of their honourable Anceſtors, may think it high time to enter into a more ſerious Cogitation of our Ways; and to turn all our Policies and Contentions againſt others, into an humble and ſincere Examination of our ſelves; that Repentance and Amendment may prevent thoſe Puniſhments, which Wickedneſs hath deſerved, and Obſtinacy now highly doth provoke.

After this long Digreſſion, it is high time to go on in our intended Courſe. Proceed we therefore, to collect what Hereſies we met with in the Thirteenth Century. It muſt be confeſſed, that moſt of them were ſunk into the Bottomleſs Pit, from whence they came; only here and there, there was a Revival of ſome, which were ſoon extinguiſh'd.

In the Year 1204, ALMERICUS CARAOTENSIUS, the Heretick, diſperſed his Opinions at *Paris*: For he and his Followers taught, that God was the Eſſence of all Creatures; that God was the Soul of Heaven; that the Omnipotence of the Father ceaſed at the coming of Chriſt; that all things ſhould return to God; that they might reſt immutably in him, and ſhould continue in him, the only individual and incommunicable: If Man had not ſinned, he had not been divided into Male and Female; and had not Generated; but as the Angels, ſo Men alſo ſhould have been multiplied; that which otherwiſe would have

have been a Sin if it was done in Charity, now was not to be called a Sin; that Baptiſm and the Euchariſt, after the Miſſion of the Holy Ghoſt, were not to have any more Place in the Church; that the Body of Chriſt was not otherwiſe in the Bread, than in other Bread, or in any other thing; that every one inſpir'd by the Grace of the Holy Spirit only inwardly, without any exteriour Act, may be ſaved; that God ſpeaks in *Ovid*, as in *Auguſtine*.

Theſe Hereticks, under the pretext of Charity, perpetrated all ſorts of Turpitude. They deny'd Paradiſe, and Hell; but he who had the Knowledge of God, that Man, had Paradiſe in himſelf; But if he had a mortal Sin, he had Hell, as a rotten Tooth in his Mouth.

Prateolus adds, that ALMERICUS aſſerts, that God was not ſeen in himſelf, but in the Creatures, as Light in the Air. After an Examination of theſe Hereticks by the *Paris*-Divines, they were exauctorated before all the People, and afterwards their Bodies were burnt, and their Aſhes thrown on a Dunghil. In the Year 1212, as I think, in the Reign of *Philip Auguſtus*, in a General Council of *Rome*, ALMERICUS is condemn'd of Hereſie, and anathematiz'd, and his Bones were firſt buried in a common Field, and afterwards took up, and burnt at *Paris*. But Hiſtorians deliver, that when he was led to Puniſhment, ſo great an Inclemency and ill Diſpoſition aroſe in the Air, that no one doubted, but that it was occaſioned by him, ſince his Error was ſo great at his Death: For 'tis ſaid, that he was ſo obſtinate, that he wou'd not Anſwer any Interrogatories; and in the very Article of Death, that he ſhewed no Signs or Symbols of Repentance *.

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* Hiſt. Mag. 13 3. *Martinus, Cæſarius, Tho. Aquinas, Vincentius, Oſi.* 13. 1, 3, 13, 15. *Prateolus* 22.

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In the Year 1206, The Hereſie of the ALBIGENSES, or ALBIENSES, or the ALBIANS, took its Riſe in *France*, whom ſome ſo call from the Author; others, from a Place in *France*. It is ſaid, that it had its Beginning at *Rome*, and afterwards ſpread far and wide in the County of *Tholouſe*, and from thence penetrated into *England*. Theſe Opinions are aſcrib'd to them; that there were two Principles, like the old *Manichees*; God, a good one; and the Devil a bad one, who created all Bodies; but the good God created Souls: The Body of Chriſt, was not otherwiſe in the Bread than in other Things: They throw off Baptiſm; that it was not profitable to go into Churches or pray in them; they condemn'd Matrimony; and promiſcuous Copulation they ſtil'd holy; (This was Satanical Fury!) They deny'd the Reſurrection of the Body; and aſſerted, that the Souls of the Dead did paſs thro' diverſe Bodies and Animals, if they lived wickedly; but if well, into the Bodies of Princes and Illuſtrious Perſons: (This was the Tranſmigration of Souls held by *Pythagoras*) Theſe prohibited the eating of Fleſh; That Chriſt was not God, and did not aſſume the Fleſh from a Virgin; but brought it from Heaven; that Chriſt was not truly Man, and did eat only in appearance; that he did not truly ſuffer on the Croſs, nor riſe again, nor aſcend into Heaven; That the World was, and would be Eternal; That *Moſes* was a wicked Man; and that *Adam* was not from God; that the Church ought to have things in common; that wicked Men ought to be puniſh'd. To ſo great a Height, (ſays *Prateolus*) did their Madneſs, Malice, Fury, Rage, Temerity, Impudence and Oblivion of Divine Fear, and their own Safety, ariſe, that when the City of *Biterra* (in which they were,) was beſieged by the Catholicks, as he calls the Papiſts, they took up the Holy Bible, and piſs'd on it, threw

it

it from the Wall againſt the Chriſtians, and ſhot their Arrows at it, and cryed out; Behold ye Wretches, your Law! And *Oſiander* tells the ſame Story. The Saints Rage in 41, was ſomewhat like it; and I am told from credible Witneſſes, that our Book of Divine Service was of late with Reproaches and Contumelies committed to the Flames. *But O Lord Holy and Good, how long!*——

When theſe ALBIGENSES (ſays *Oſiander,*) could not be prevail'd on by Admonitions; but continued obſtinately in their Errors and Wickedneſs, the Civil Magiſtrate, by the Pope's Exhortation, collecting an Army, ſlew in two Towns ſome Thouſands of them; ſome were beheaded, others burnt, where-ever apprehended. The Fury of theſe Men were like that of the *Anabaptiſts* of *Munſter*, in 1534.

This Account of the ALBIGENSES I cannot think is ſatisfactory; for *Prateolus*, a furious Papiſt, according to the Way and Method of the *Romaniſts*, heaps on them Accuſations, which are not True. 'Tis confeſs'd, they were bitter Enemies, to the chief Errors of the *Roman* Church; and this was cauſe enough with the Members of that Church, to accuſe them of other Miſtakes; but *Forbeſius* (4, 1, 16. 11, 18, 16.) gives a far different Account of the *Albigenſes*, and *Waldenſes*; and to his Opinion, I rather incline, as he's a Perſon unprejudic'd, and one of an unſpotted Reputation: For the Character of a juſt Hiſtorian is to write the Fact, as it is, without Favour or Affection *.

In the Year 1218, The Papiſts attribute 500 Errors to RAYMOND LULLUS, a *Catalan*, otherwiſe a very Learned Perſon; which *Peter*, Archbiſhop of *Ter-*

* Hiſt. Mag. 13. 5. *Antoninus*, *Cæſarius*, *Vincentius*, *Of.* 13, 1, 4. *Prat.* 19. *Forb*, 4. 21. 16. *Prat.* 423.

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ragon and *Nicolas Emericus* confuted: Amongſt theſe, are the Principal, that God had many Eſſences; and that God the Father, was before God the Son *.

The next Year, DAVID DE DYNANDO, the Heretick, taught, that God was the ſame as the firſt Matter. This Heretick ſuck'd his Phrenſie from a falſe Philoſophical Principle; and this Aſs of a Philoſopher, *Thomas* of *Aquin* confuted. The Books of this Man (ſays *Prateolus*) were burnt after Condemnation; and this Hereſie appeared in the Reign of *Philip* Son of *Barbaroſſa*, and in the Pontificate of *Innocent* the Second, about the Year 1204 †.

In the Year 1225, there were ſome Relicks of the *Arian* Hereticks; and theſe ſlew *Peter Martyr* of *Verona*; (for that Sect is Cruel and Bloody) And at this time *Præpoſitinus* a Heretick, deny'd the Properties of the Perſons in the Holy and ever Bleſſed Trinity ‡.

In the Year 1226, there were ſeveral Hereticks, which ought to be accounted one Sect; becauſe they held the like Opinions, *viz.* The *Begardi*, the *Beginæ*, the *Bizochi*, and *Fratricelli*. And theſe were their Errors; That Man, in his preſent Life (like our *Quakers*) might attain to ſo great a Degree of Perfection, as to render him impeccable; and was not able to profit more in Grace; That Man ought not to faſt or pray, after he had attain'd to the Degree of Perfection; that they who are in the aforeſaid Degree of Perfection, and in the Spirit of Liberty, are not ſubject to Human Obedience, nor oblig'd to the Commands of the Church; that Men

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* Hiſt. Mag. 13, 5. *Bernard, Of.* 13, 1. 8. *Append.* to *Cave's* Hiſt. 4.

† *Prat.* 140. *Tho. Aquinas. Of.* 13. 1, 8. Hiſt. Mag. 13, 5.

‡ Hiſt, Mag. 13. 5. *Schedelius Burgomenſis. Of.* 13, 1, 10.

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in this preſent Life, can attain ſo final a Bleſſedneſs, according to the Degree of Perfection, as he ſhall obtain in the future Life. That to exerciſe Vertue, is a Token of Imperfection; that to ſalute a Woman, when Nature has no Inclination, is a mortal Sin. They went always down looking, covering always the Face; they ate and drank largely, ſought out Feaſts, and refuſed not the Converſation of Women. In the Church they ſate on the Ground, with their Faces towards the Wall, not elevating their Eyes to Heaven. Whoſoever looks on this Picture of Hereſie, muſt believe, that our *Quakers* took Copies of it: So far are they (as I hinted before) from an Original. I ſhall ſay no more at preſent of the Old and New *Quakers*; but ſhall refer the Reader to *Prateolus*, for the firſt, and to the very Learned and Reverend Mr. *Leſlie's* Works, for the latter; as the *Snake in the Graſs*, and *Defences*; *Primitive Hereſie revived by the* Quakers *. Would theſe wretched and deluded People conſider, from whence they came, and how miſerably they are faſcinated in the Snares of the Devil, they would return to the Boſom of the Church; Which God ſend *.

In this Age were extant ſome Hereticks called *Atbaci*. Theſe, like ſome of the *Anabaptiſts*, taught that the Souls periſh'd with the Body; and that all Sins were Equal †.

In the Year 1229. the *Maronite* Hereticks aſſerted One Will only in Chriſt, One Operation; and were therefore called *Monothelites*. At length they returned to the *Roman* Church, having abjured their Hereſie. See more of this in *Eutiches*, *Dioſcurus*, &c. in the former Part ‡.

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* Hiſt. Mag. 13. 5. *Bernardus, Lutzenburgh, Prat.* 91. 186. *Oſ.* 13. 4, 8.

† Hiſt. Mag. 13. 5. *Bernardus, Lutzenburgh. Oſi.* 13. 2, 1.

‡ Hiſt. Mag. 13. 5. *Lutzenbergius, Prat.* 320.

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In the Year 1230, At this time in *Italy*, *Lombardy*, *France*, and *Germany*, near *Cologn*, and in many other Places were many occult Hereticks, in reality *Nicolaitans*; who were contaminated with abominable Morals: For their Mothers, Wives, and Daughters, were common with them: But of these I have spoken already in the First Part *.

In the Year 1232, The *Armenian* Hereticks uttered their Blasphemies; For they denied that Christ had two Natures; and *Prateolus* accuses them, as if they asserted, that no Soul before that Day can see God. They confess, that God was a Liar; because God said to *Cain*, that no Man should slay him; that the Punishment of Hell was not Eternal; for they said, that Christ descended into Hell, to bring all Souls from thence. Altho' they say, there is no Original Sin; yet they confess, that Baptism is necessary to Eternal Life. And this is the *Pelagian* Heresie; (of which see in the First Part.) They deny'd that little Children, dying without Baptism, have Eternal Life; but they say, they remove to an Earthly Paradise, if they are the Children of the Faithful; but if they are the Children of the Infidels, they descend with their Parents into Hell †.

In the Year 1261, The Heresie of the *Flagellantes* took its Name from Scourging themselves; asserting, that Scourging was better to blot away Sins, than any Confession; yea, they compar'd it, nay, preferr'd it to Martyrdom: For they said, that they willingly pour'd out their own Blood; but Martyrs were compelled by others. About 1200 of these came to *Tuscany*, *Rome*, and to other Places in *Italy*; going two and two, they came to *Strasburgh*, and

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* Hist. Mag. 13. 5. *Trithemius*, *Prat.* 360. *Of.* 13. 2, 4.

† Hist. Mag. 13. 5. *Vincentius*, *Of.* 13, 2, 3. *Prat.* 62. *Forb.* 3, 17. 5.

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ſcourg'd themſelves cruelly on their naked Backs; 1500 at *Strasburgh* joyned themſelves to this ſuperſtitious Aſſembly. Chriſt never did, nor taught, any of this 'Tis ſtrange that *Prateolus* could liſt theſe among Hereticks conſidering the Practice of ſome in the *Roman* Church: For I my ſelf have ſeen an Inſtance of this bloody Exerciſe in Foreign Parts. Theſe *Flagellantes* taught, that the Goſpel ceas'd at their Coming; which Error, none but Fools and Idiots, and as theſe Self-Scourgers were, could teach; ſince that the Teſtimony of Scripture is ſo plain, that the Goſpel will continue to the End of the World: Theſe laſtly, admitted Oaths, as the *Priſcillianiſts* and *Apoſtolicks* (of whom before) did; and aſſerted, that *Perjury* was lawful; having always in their Mouths this Sentence.

Jura, perjura, ſecretum prodere noli.
Swear, and Forſwear, a Secret don't betray.

Of theſe *Flagellantes*, read *John Gerſon*, if you are willing to know more *.

In the Year 1284. GREGORIUS ABULPHARIUS, by Profeſſion was a Phyſician, by Sect a *Jacobite*, or *Melchite*. In many of his Works, as *Hottinger* ſays, he has this Character; our Lord, Holy Father, famous for Learning and Erudition, the King of Learned Men, the moſt Excellent of Excellents, the Exemplar of his time, the *Phœnix* of the Age, the chief of Chriſtians, the only Ornament of the Age. What theſe *Jacobites* were, we learn from *Prateolus*. Theſe *Jacobites*, or *Jacobines* (of whom ſomewhat before) took their Name from one JACOB, a *Syrian*, in the Reign of *Mauritius* the Emperor, and of Pope *Pelagius* the Second, about the 584. Theſe boaſt, they were converted to the Chriſtian Faith by St.

* Hiſt. Mag. 13. 5. *Uſpergenſis*, *Of.* 13 3. 4. *Prat.* 183.

Matthew

Matthew; but the Enemy ſowing Tares in the midſt of the Wheat, they laps'd into Hereſie. They aſſert, that 'tis not neceſſary to confeſs their Sins to a Prieſt, but to God alone. They Circumciſe their Children, (as *Bernard* of *Lutzenburg* reports) and burn them in the Front and Knees with a Hot Iron, thinking that Original Sin is thus expiated: To Counnance their Error, they falſly expound that of St. *Matthew*, *But he ſhall baptize you with the Holy Ghoſt and with Fire.* They aſſert but one Nature in Chriſt, they believe not the Trinity, but Unity only; in ſignification of which they Sign the Child with one Finger, with the Sign of the Croſs *.

In the Year 1290, JOANNES DE PARISIIS, was a *Dominican* Friar; he ventilated a new Propoſition of the *Modus* of the Body of Chriſt in the Euchariſt; to wit, that it was poſſible by the Aſſumption of the Subſtance of Bread in the Word; that it was more rational and congruous to the Truth of the Sacrament; which raiſed him many Enemies; chiefly, *William* of *Paris*, *Ægidius* of *Bitura*, and *Bertand* of *Orange*: All three Biſhops, who had him examined; and when he refuſed to retract, they condemn'd his Opinion, and forbad him to preach, or read Lectures, upon pain of Excommunication.

More ſound was that famous Saying of *William Durantes*, concerning the Real Preſence.

Verbum audimus,	*The Word we hear.*
Motum ſentimus,	*The Motion we perceive.*
Modum Neſcimus,	*The Manner we know not.*
Præſentiam Credimus,	*The Preſence we believe.*

* *Cave's* Hiſt. 747. *Prat.* 219. *Roſs*, 492.

And here I cannot forbear to mention another; I mean, the famous Anſwer of Queen *Elizabeth*, of Ever Glorious Memory: In the time of her Perſecution (ſays *Fuller*) when a Popiſh Prieſt (*Stephen Gardiner*, Biſhop of *Wincheſter*,) preſs'd her very hard to declare her Opinion concerning the Preſence of Chriſt in the Sacrament, ſhe truly and wittily preſented her Judgment in theſe Verſes;

'Twas God the Word that ſpake it,
He took the Bread, and brake it;
And what the Word did make it,
That I believe and take it.

And tho' ſome ſay, this was the beſt of Shifts, and the worſt of Anſwers; becauſe the diſtinct manner of the Preſence muſt be believed; yet none can deny it to have been a wiſe Anſwer to an Adverſary, who lay in wait for all Advantages *.

That I put Pope Boniface the Eighth into the Caralogue, is not, that he was a Heretick. No, he far outwent them in Faith and Practice; and was if I may ſo ſay, a downright Atheiſt. I have given him a Place, that the Papiſts may ſee what a Devil-like Saint was got into St. *Peter's* Chair.

This Perſon was firſt call'd Benedictus Cajetanus, a native of *Campania*. He took care to get himſelf elected in the Place of *Cæleſtine* the Fifth, (on whoſe Simplicity he moſt wickedly impoſed, whom at Midnight with a feigned Voice, as if it came from Heaven, he perſuaded to lay down his Pontificate.) He was Crown'd at *Rome*, *Jan.* 23. 1295. In his Solemn Inauguration two evil Omens happened, which ſeem'd to preſage the turbulent Genius of the Man, and the Ferocity of his Morals; as firſt, when

* *Cave's* Hiſt. 749. 747. *Fuller's* Holy State p 315.

he

he we went to his Coronation, a thick Darkneſs ſuperven'd, and a moſt violent Tempeſt aroſe, that extinguiſh'd the Wax-Candles and Lamps. The other was, when he went from the Church, a Sedition aroſe, in which, more than Forty Men were ſlain.

I ſhall not mention all his Actions; but refer the Reader to the learned Mr. *Howel.*

In the Year 1300, he was the firſt that inſtituted the holy Year, or the Chriſtian Jubilee, to be celebrated Yearly. A vaſt number of People met, (if you'll credit the Continuator of the *Urſpurgenſian* Chronicle.) This Man of Intolerable Pride, put on his *Pontificalibus*, and bleſs'd the People. The following Year being adorn'd with an Imperial Habit and a Crown, he appeared openly, with a drawn Sword carried before him; and ſitting on a High Throne, he ſpake theſe Words; *Behold,* (ſays he) *here are two Swords. Thou ſeeſt,* O Peter, (ſay ſome aſtoniſh'd at his great Arrogancy,) *thy Succeſſor; and thou, Salvator, Chriſt, behold thy Vicar!* See the Pride of the Servant of Servants. Some of the Cardinals of the *Gibelline* Faction, conſpiring againſt him, ſent 300 Horſemen, who took this Pope Priſoner at *Anagnia*; but the Citizens, taking up Arms, three Days after, reſcued him. Returning to *Rome*, 35 Days after, being immerg'd in Grief, he died a miſerable Death. He was a Man (ſays the Writer of his Life,) exceſſively ambitious and arrogant. *John Stella* gives him this Character; "Tis certain, "he was a Cunning Man, and the moſt ungrateful, "acting all things according to his Will, rather to "Fear, than Love; and adjudg'd by all, the moſt "arrogant, and wicked of Men." This is certain, that for his Immoderate Ambition, Pride, Fraud and Tyranny, this Proverb goes of him, That he enter'd the Pontificate, as a Wolf; that he reigned as a Lion; that he dy'd, as a Dog. I wonder, with

what Face can any Papiſt pretend, and contend for the Infallibility of the *Roman* Pontiff? Let them read the Life of this Pope, as wrote by Men of that Communion; and let them ſit down and ponder, whether it is poſſible, that ſuch a Monſter as this Pope, was Infallible.

And now I ſhall leave all impartial Men to paſs Judgment on him, after I have given an Account, how the Synod of *Paris* treated him. They accuſed him of *Simony*; that he had impudently ſaid, that he could not commit Sin; that he was a Murderer and Uſurer. (This *Platina* confeſſes;) that he admitted not of Faith in them that conſecrated the Euchariſt; that he believed the Soul was Mortal; that there was no Joy but of the preſent Life; that he was a Revealer of Confeſſions; that he had two Nieces, Concubines to him, and from both had Children: And now, who can believe this Monſter to be Infallible, and to be the Head of the Chriſtian Church? *Credat Judæus Apella, non ego.*——

I wonder with what Face *Prateolus* can omit this Monſter of a Man, when he had the Confidence to put the Innocent *Huſſians*, *Bohemians*, *Waldenſes*, and others, into the Liſt of Hereticks? An Affection to his Cauſe, and a Rage and Fury to all others, that differ'd from his Sentiments, blinded his Eyes, and ſtifl'd the Dictates of his Conſcience. We commonly and truly ſay, Who is ſo blind, as he that will not ſee *.

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* Hiſt. Mag. 13. 10. *Schedelius*, *Bale*, *Stella*, *Platina*. *Oſi.* 13. 4. 5. Hom. on *Whitſunday*. *Howel's* View 428. *Cave's* Hiſt. 752. *Forb.* 16, 6, 24. 3, 30, 12. 16, 7, 24. *Cone.* Tom. 11, p. 1393. Council of *Paris*. *Oſi.* 14. 4. 7.

In

In the Year 1299, About *Tholouſe* in *France* were Hereticks called PATERNI and GAZARI; Theſe taught, that Men in a Conjugal State could not be ſaved. But when they abſtain'd from Wedlock, it is not dubious. Theſe Men (ſays *Oſiander*,) Satan precipitated into filthy and wandring Luſts; as it happens to thouſands of Men, who by a Vow of Celibacy interdict themſelves all Uſe of Matrimony *.

* Hiſt. Mag. 13. 5. *Conc.* of *Lateran.* *Oſi.* 13, 4, 9.

A

View of the Wicklevian *AGE.*

IF you except the Tenth Age, the Church from the Nativity of our Lord, had ſcarce a more unhappy one than this. The Study of ſound Learning was neglected; Piety trode on; and by the unbridled Madneſs of the *Mendicant Friers*, on the one Hand, and by the ſubtil Controverſies on the other, the Chriſtian Church is rent and torn in pieces. The Study of more uncorrupted Theology was long ſince baniſh'd from the Church, and had given place to the difficult Trifles of the Schools. Few of the Clergy ſtudied theſe; the Knowledge of the Canon, and Civil Law was chiefly the Wiſh of the Secular Clergy. The Glory of Vindicating the Study of Divine Affairs is left to the Order of *Mendicants* only. But theſe not all contented with the immenſe Authority, which thay had obtained over the Vulgar; but being covetous, rapaciouſly flew on the Univerſities; and the Barrs and Mounds of Church-Diſcipline being broken, ſeiz'd on all the ancient Gifts of the Secular Clergy for their own Uſe. Hence aroſe a brutal Hatred and Contention betwixt the *Seculars* and *Regulars*. Theſe with much ado, bore that their Offices of Preaching and receiving Confeſſions, ſhould be raſhly uſurp'd by the *Mendicants*; they pretending a more perfect State of Life, to the credulous Vulgar; and preached, that the Order of the Seculars was unprofitable, and a Burden to the Church. This Strife is agitated, this whole Age with Diligence and Heat on both ſides: Hence the Clergy, ſtriving for the Cauſe of Truth

and

and their Ancient Privileges; thence the *Mendicants*, guarded with the Favour of the *Roman* Chair, to which they for the moſt part were ſworn Followers: For the Friers did not, *ad amuſſim*, exactly agree among themſelves; for at the Beginning of this Age, JOHN PETER DE OLIVA, of the Order of St. *Francis*, who boaſting that he was divinely inſpir'd, taught, that the Spiritual State was of late brought by *Francis* to the Chriſtian World, to whom the Laws of the New Teſtament, as leſs perfect, ought to give Place; that the Goſpel of Chriſt and his Apoſtles, not conducing to Perfection, ought therefore to be aboliſh'd; and that the Rules of St. *Francis* ſhould be introduc'd in its ſtead; that the Order of the *Secular* Clergy ſhould be eliminated and ejected; and that the Regiment and Government of the Church ſhould be committed to ſome Religious Order; that Evangelical Poverty ſhould be ſo religiouſly cultivated by all, that it ſhould not be lawful to poſſeſs any thing proper, not common. (See *Ubertinus de Caſſalis* in the *Appendix* to *Cave* p. 17. *Anno* 1321.) He being conſulted upon the moſt Vexatious Queſtion concerning the Poverty of Chriſt, by *John*, the Pope, defined, that it was Hereſie to ſay, Chriſt poſſeſſed in a mundane manner, any thing proper, or in common; but to have ſomething proper, or in common, in a ſpiritual manner, was Orthodox. This Opinion of *Ubertinus* wonderfully pleas'd the Pope and Cardinals, and it ſeem'd to hit the Point.) Theſe Opinions being diſperſed among the Vulgar, PETER JOANNES draws a great Multitude of *Franciſcans* to his Party, which he named *Spirituals*.

John the Twenty-ſecond, and others following Popes, moſt ſharply oppoſe thoſe Spirituals, and condemn'd their Opinions, and anathematiz'd the Sectaries. But this was of little Value to MICHAEL CÆSENAS OCCAM, and other Spirituals, who preach'd openly, that the Pope's Bulls contain'd innumerable

Hereſies in them. The Authority of the Bulls being thus deſpis'd, the Pope commits this Affair to the Inquiſitors of Faith, to be manag'd by Fire and Sword. Theſe Spirituals, who long time began to be called *Begardins*, *Begvinians*, and *Fratricellians*, delivered themſelves often to the Pile, and ſometimes oppoſed them with Military Force; but the Catholicks could not ſo conquer this contumacious Sect; but that ſome contemptible Remains continued to the Beginning of the Reformation. Hitherto of the Brawlings of the *Mendicants*.

In the Beginning of this Age CLEMENT the Fifth tranſlated the Pontifical Chair to *Avignon* that he might return his thanks to *Philip* the Fair, King of *France*, by whoſe Authority he got the Popedome. And for that Cauſe a Council is call'd at *Vienne* in the Year 1311, which *Clement* indicted, that thus he might elude the Faith given by *Philip*, of condemning the Hereſies of *Boniface* the Eighth. In this Council the Order of *Knights-Templars* is taken away; they were burnt, and their Eſtates were given to the *Knights-Hoſpitallers*. The Feaſt of the *Corpus Chriſti* was confirm'd, and the Rule of St. *Francis* declared. For none had Liberty in the Council; the Pope declared every thing according to his Arbitrament and Judgment, not expecting the Suffrages of the Fathers. By this Tranſlation of the *Roman* Chair, the Pontifical Majeſty is much diminiſhed; which ſenſibly began to decay, and ceas'd to be a Terror to Kings: After *Lewis Bavarus*, the Emperor, had ſo happily turn'd away the Anathema ſent by Pope *Innocent*; and by calling to his Help the Pens of the moſt Learned Men, taught other Princes how they might repel the Thunders of the Pope: But the Authority of the *Roman* See had a greater Stroke from the long Schiſm, which in the Year 1378, after the Death of Pope *Gregory* the Ninth,

Ninth, began, and had continued 50 Years more or leſs. A *Schiſm* ſo difficult, that Learned Writers complain, that 'tis impoſſible to be known on what ſide Truth was: But the Papacy being divided into more, it is done, that to grant every thing to every one, by which they may deſerve the Favour of their Followers. At length it will be neceſſary, by the Judgment of a General Council, to lay down the Pontifical Authority. After the Middle of the Age, *Wickliff*, both in Word and Writing ſtrenuouſly oppoſed the Errors of the *Roman* Church; and getting innumerable Diſciples in *England*, *Bohemia*, and other Foreign Parts, he propagated his Doctrine far and wide. What belongs to the *Greeks*, whatever Leiſure they had from their Inteſtine Diviſions, they ſpent in Controverſies of no value.

At the End of the Age, aroſe the Queſtion of *Thaboretick* Light, betwixt the *Barlaamites* and *Palamites*; which is agitated with great Heat in Synods, with Anathema's and biting Libels; as if they were ſtriving for the chief Articles of Faith, and as if the whole of Religion conſiſted in ſuch Trifles.

In the Year 1391, JOANNES DUNS SCOTUS, called the *ſubtil Doctor*, was born at *Dunſtan* in *Northumberland*; when young, he entered his Name among the *Minorites* of *New Caſtle*, and was afterwards admitted into *Merton College*. He was adorned with moſt ſorts of Learning. He openly defended at this time the moſt unheard of Opinion of the immaculate Conception of the Virgin *Mary*; and in a ſolemn Diſputation, he brought 200 Arguments to demonſtrate it; (and a 1000 can never prove it.) The Fame of this moſt Learned Man was ſo great among the *Pariſian* Academicks, that with Might and Main they went over to his Opinion: They inſtituted the Feaſt of the *Immaculate Conception*; and put in a *Caveat*, that none ſhould be admitted to any Scholaſtick Degree, except he was a Follower of his Opinion. In

In the Year 1308, Scotus was commanded by *Gondoſalvus* the General of the *Minorites*, to go to *Cologn*; and he departed from *Paris*, and was receiv'd with great Pomp by all that City: But in the Convent of the *Franciſcans* he was taken with an Apoplexy, and was haſtned as ſome think, too ſoon to his Funeral. He died the ſame Year, on the Eighth of *November*, in the 43d. Year of his Age; but ſome have it, in the 34th. He left behind him innumerable Monuments of his Wit and Learning. The only reaſon I had to put this great Scholaſtick Divine into the Liſt, was his obſtinate defending the unaccountable Notion of the Immaculateneſs of the bleſſed Virgin; which I account Heretical; and thoſe that adhere to that Notion, as far as I can learn, muſt expect to have a Place in the *Hiſtorical Account* *.

I have already mentioned Raymundus Lullus; and the Learned *Wharton* knows not what to make of him; For, as he ſays, ſome, as *Bzovius*, place him among Hereticks, Stage-players, and Mountebanks, and laugh at his Chymiſtry and Thirſt of making Gold. (I think, that juſtly all ſuch Inquiſitors after the Philoſopher's Stone, ought to be ſo treated;) Others number him among the Saints for his Piety, Zeal, and Learning: But *Bernardus Lutzenburgh* (as *Prateolus* writes) ſays, that he was a *Catalan* Layman, born at the City of *Majorca*. He aſſerts, that he wrote many Volumes, ſtuffed with Hereſie; and amongſt the reſt, a Book concerning the Invocation of the Devil; tho' he aſſerts, that he (Lullus) learn'd it from Chriſt's appearing to him in a certain Mountain in the Form that he was crucified. All which Madneſs, or at leaſt En-

* Append. to *Cave's* Hiſt. 2. *Forb.* 11, 8, 24.

thu-

thuſiaſm, *Peter*, Archbiſhop of *Terragon* (as I have ſaid already) and *Nicolas Emericus* confuted and condemned. In his Volumes, more than 500 Errors are found. Some of which are theſe; that God has many Eſſences; that God the Father is before God the Son; that the Divine Eſſence is not idle; but (to uſe his own Words) *Eſſentiates*, Nature Naturifies, Goodneſs Bonificates, and ſuch like Jargon; that the Holy Ghoſt is conceived of the Father and the Son. He aſſerted, that to puniſh Hereticks was injurious to him, and would bring on themſelves Guilt; that when God appeared unto him crucified, he conferred this Art upon him, to illuſtrate the Darkneſs of the Age; which is a general Method of Science, Natural and Medicinal; and prevails much to deſtroy Errors. Hereticks, without doubt, are of that Nature, that they feign, that they have God in their Imagination, whom they cannot ſee Spiritually. Such is the Heat of Enthuſiaſtick Rage, as abundance of Inſtances may be alledg'd in this Century *.

In the Year 1311, A Council was celebrated at *Vienne* in *France*, by Pope CLEMENT the Fifth. Among other things, the Errors of the *Begards* and *Beguines* (Women of *Germany*,) (whom I have mentioned in the *View*) were condemn'd; Firſt, that Man in his Life may attain to ſo great a Perfection, that he may be impeccable; and it will not be available to profit more in Grace: For (as they ſay) if a Man can always profit, he may be found more perfect than Chriſt. 2*dly*, That a Man ought not to Faſt and Pray, after he has obtained the Degree of Perfection of this ſort; becauſe then Senſuality is not perfectly ſubject to the Spirit and Reaſon; that

* *Cave App.* 6. *Prat*, 423. *Ap.* to *Cave*, 47.

Man

Man can grant freely to the Body whatſoever it pleaſeth. 3*dly*, That they who are in the aforeſaid Degree of Perfection, and Spirit of Liberty, are not ſubject to Human Obedience, neither are oblig'd to any Precepts of the Church; becauſe they aſſert, where the Spirit of the Lord is, there is Liberty. 4*thly*, That Man can obtain ſo final a Beatitude, according to the Degree of Perfection in the preſent, as he will not attain in the bleſſed Life. 5*thly*, That every intellectual Creature is naturally happy in its ſelf; and the Soul does not want the Light of the Body to elevate its ſelf to ſee God, and enjoy him happily. 6*thly*, That 'tis a part of an Imperfect Man, to exerciſe it ſelf in Acts of Vertue. 7*thly*, That to ſalute a Woman, when Nature does not incline to it, is a mortal Sin; but a Carnal Act, when Nature inclines to it, is not Sin; chiefly, when there is a Temptation to it. 8*thly*, That they ought not to ariſe at the Elevation of the Body of Chriſt; nor exhibit to it any Reverence; aſſerting, that it would be Imperfection in them to deſcend ſo much from the Altitude of their Contemplation, or to think any thing about the Myſtery or Sacrament of the Euchariſt, or about the Paſſion of the Humanity of Chriſt.

Here I muſt obſerve, that theſe Hereticks fell into the other Extream; that whereas the Papiſts at the Elevation of the Hoſt, do commit abominable Idolatry, (as ſome of them confeſs, if the Elements are not Tranſubſtantiated (as they are not;) theſe Hereticks, to go from them as far as they could, ſhew'd no manner of Reverence to the Body and Blood of Chriſt, which are truly and really preſent at the Euchariſt; thinking it not conſiſting with their Enthuſiaſtical Whims. So true is it of them, what was ſaid of another Account and Reaſon;

Incidit in Scyllam, qui vult vitare Charibdin.

Thus,

He that wou'd Charibdis *ſhun,*
Does oftentimes on Scylla *run.*

Now the truly Catholick Church keeps the middle Way, and obſerves the Golden Mean: It does not Idolatrouſly worſhip the Elements; but expreſſes Reverence to that Myſtery, as Chriſt is Spiritually preſent in it. He ſaid, *Hoc eſt corpus meum*; *This is my Body*; and he that ſpake it wasupon Earth: How could he, when living, give his Natural and Subſtantial Body, as the Papiſts boldly aſſert? But Myſtically they were at the holy Inſtitution: And that old Saying of the Fathers is true; *Credimus, quia legimus*; *we believe, becauſe we read it.* And the Papiſts by defining the *Modus*, and manner of the real Preſence in the Euchariſt in the Great Council of *Lateran*, (as I have ſaid already, and confirming it at the Conventicle of *Trent*) have done unſpeakable Miſchief to the Chriſtian Church; and 'tis to be feared, have been the Cauſe and Occaſion of the Ruin and Deſtruction of Millions of Souls. And I cannot be perſuaded, that the Learned in that Communion can ſincerely believe that monſtrous Doctrine of *Tranſubſtantiation*: I am ſure, the Great Cardinal *Perron* on his Death-Bed, in expreſs Words declared, that he never believed ſo abſurd a Doctrine; and very many, in that corrupt Church are, I am apt to think, of the ſame Opinion. What Account at the laſt and dreadful Day, can the Doctors of that Church give for leading ſo many Millions of deluded Souls into ſuch a fatal Miſtake, and obliging them to believe it on the Pain of Damnation. God in his due time open their Eyes, that they may ſee the Truth

Truth, and defend it, and recover thoſe deluded People to the Profeſſion of Chriſtianity, as it was practis'd and believ'd in the purer Ages of the Church: For how glorious a thing wou'd it be, to bring back thoſe ſtraying Sheep of that large Church, to a true Knowledge of God and his Ways? And I am perſuaded, that that time will come, that God will open their Eyes, and turn them from Darkneſs to Light, and from the Power of Satan (under which they ſo grievouſly at preſent labour) unto God. God ſend *!

In the Year 1316, JOHN the Twenty-ſecond, (but *Oſiander* ſays Twenty-third,) called before, *Jacobus Oſſa*, a *French-man*, was firſt Biſhop of *Foriſlovium*, then Archbiſhop of *Avignon*, by and by Cardinal-Biſhop of *Portua*, and at laſt choſen Pope at *Lyons*; and in this manner, as *Oſiander* tells the Story: The Cardinals, ſaid he, committed the Election to this cunning Man; and he choſe himſelf; and the fooliſh Cardinals approv'd and accepted of this Ambitious and Knaviſh Election. He wrote to the *Greeks*, that the Chriſtian Church was only one; and that he was the Head and Vicar of Chriſt. The *Greeks* ſharply reply'd; We believe firmly thy mighty Power towards thy Subjects; but cannot endure thy Pride; we are not able to ſatiate thy Avarice: The Devil is with thee; becauſe God is with us. With this *Laconiſm* the *Greeks* excellently painted this Pope. I ſhall ſay no more of him at preſent, after I have given an Account of a ſharp Controverſie betwixt him and the *Franciſcans*: For theſe taught, that Chriſt and his Apoſtles did poſſeſs nothing either Proper or in Common; and that Chriſt hung naked

* *Nauclerus*, *Fasciculus*, *Of.* 14. 1, 3. *Caranza* 318. *Pra* 91, 186.

on the Croſs: They boaſted, that they had not the Dominion of any Affairs, but only the Uſe, and that they were to be regarded as perfect Chriſtians; pretending, that the contrary Opinion was Hereſie. JOHN, who loved Money, as his own Soul, (and when he died left a vaſt Treaſure) called the *Dominicans* to his Aſſiſtance, and condemn'd both Articles as Vain, Fooliſh, and Heretical; and aſſerted, that Chriſt hung on the Croſs, cloathed in Purple, and Crown'd; and defined, that the Uſe of the Things could not be ſeparated from the Dominion. He excommunicates theſe *Franciſcans*, calling them *Fratricelli*, and committed many of them to the Flames.

Theſe are *Nugæ* (Trifles.) JOHN openly taught and preach'd (to come to things of greater Moment) in the Year 1331, that the Souls of the Defunct were not admitted to the Viſion of God before the Reſurrection. This the *Sorbon* condemn'd, and many Men of Learning beſides, refuted as a Hereſie. JOHN died at *Avignon* in the Year 1334 *.

In the ſame Year MICHAEL CÆSENAS, an *Italian*, Doctor in Divinity, Fellow of the Order of *Minorites*, was choſen General of his Order, and of the Commencement in *Naples*. On the Day before the Calends of *June*, he apply'd himſelf ſtrenuouſly to reſtore the Diſcipline of the *Franciſcans*; and in the Year 1322, the Controverſie was betwixt the Pope and the *Minorites* concerning the Poverty of Chriſt; and the Uſe and Dominion of Affairs increaſing, he called a General Chapter of his Order at *Peruſium*, and declared the Opinion of the *Minorites*, to be free from the Mark of Hereſie, which JOHN had com-

* *Nauclerus*, *Bale*, *Marius*, *Caranza*, 316. *Antoninus*, *Platina*, Appendix to *Cave* p. 19. *Oſi.* 14. 1. 4. *Howel's* View 447.

mitted

mitted to the Flames. The Contention Acrimoniously increasing, *Michael* joyns himself to the Party of *Lewis* the Emperor; being summon'd by the Pope to plead his Cause at *Avignon*, he is taken into Custody. In the following Year, upon the Subrogation of *Peter Corbarius*, the Anti-Pope, JOHN being incensed against the whole Order of the *Minorites*, accuses MICHAEL of Heresie for his *Perusian* Definition assigns him Proctors, and commands, that the Cause be impleaded. MICHAEL appeals from the Pope's Sentence; and fearing the Event, withdraws privately from *Avignon*, JOHN, upon his Flight, excommunicates him, and deposes him from his Dignity, committing the Prefecture of the *Franciscans* to *Bertrand* the Cardinal. MICHAEL appeals to a Council, joyning himself to *Lewis* the Emperor; *Nicolas*, and the better part of his Order couragiously plead the Cause, and laugh at the Threatnings of the Pontiff. *Bertrand* convoking the *Franciscans*, that favoured Pope *John* at *Paris*, in *June* removes MICHAEL from his Generalship, and substitutes *Gerard* of *Odon* in his place. MICHAEL nevertheless, being supported by the Emperor, openly accuses *John* of Heresie; and for which reason he was again anathematiz'd by *John* in the Year 1330, and was condemned of Heresie by *Gerard* in the *Perpinian* Convent of *Franciscans*. MICHAEL died at *Monachium* in *Bavaria*, maintaining stiffly the Title of General, to his last Breath *.

In the Year 1340, BARLAAM, a Monk of the Order of St. *Basil*, a Man adorn'd with all sorts of Learning; he was first educated among the *Latins*, and held with them against the *Greeks*; and afterwards pass'd over to the *Grecian* Camp, and stoutly oppos'd

* *Appen.* to *Cave's* Hist. 19, 25.

the

the *Latins* in his Writings. BARLAAM, in the mean while againſt the *Latins*, recommends himſelf to the Favour of *Andronicus*, the Emperor, and is made Abbot of the Monaſtery of St. *Salvadore* in *CS*. A Synod is indicted about the Year 1347; *Palamas* contends, that the Light ſurrounding Chriſt in Mount *Tabor*, was ſomewhat Increated and Natural, and Co-eternal with God: BARLAAM, on the contrary, aſſerted, that that Divine Light did not emane or flow from the Divine Eſſence, neither was it the Divine Eſſence; and moreover, that Corporeal Eyes could not be ſo elevated, as to ſee the Deity. The Synod defined nothing on either ſide, but mark'd with a Cenſure ſharp enough, the Sawcineſs, Malepertneſs, and Petulancy of BARLAAM in diſputing, and commanded Silence to both. The Synod was in the right on't not to concern themſelves with ſuch a Nicety: And I think I have ſaid enough upon ſuch a Trifling Queſtion; in what Year he died, I know not *.

In the Year 1340, GREGORIUS ACIDYNUS a *Greek* Monk, a Follower of BARLAAM, and a bitter Enemy to *Palamas*, flouriſh'd about this time. Three Years before he ſided with BARLAAM in the Synod of *CS*, and was cenſured by it, with him. He nevertheleſs, being one of a Turbulent Wit, had the Front openly, to accuſe *Palamas* of Hereſie. In the Synod he was commanded ſilence upon the Pain of Anathema. In the Year 1347, *Catechuſinus* enjoying the Empire, and *Iſidore* getting the Patriarchate, he was condemned and excommunicated in frequent Synods, and afterwards lived an obſcure Idle Life †.

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* App. to *Cave's* Hiſt. 32. 45. *Prateolus* 86. App. 34.
† *Prateolus* 26.

In the Year 1356, BERGARDUS BARTHOLDUS, a Heretick, wander'd about *Herbipolis*. And these Articles he publish'd; First, That Christ in his Passion, was so forsaken by the Father, that through over much Grief he doubted of the Salvation of his Soul. 2*dly*, That Christ, through over much Grief and Passion, curs'd the Blessed Virgin *Mary*. 3*dly*, That Christ curs'd the Earth, which had received his Blood from the Cross. For these premised Errors, he flying from *Herbipolis*, came to the Diocess of *Epire*, where he asserted these Heretical Articles to be true. He also added more, *viz.* That Man in his Life might profit so much, that he ought not to pray or fast; That an illuminated Laick might profit more in Teaching, and that it would be of more value than the Gospel and Doctrines of the Holy Scripture; That a devout Man in receiving common Bread, might receive so much Grace, as if he had receiv'd the Sacrament of the Eucharist. And because this Heretick had relapsed into his former Errors (of which mention is made before) and added new ones to the former, he was deliver'd to the Magistrate, by whose Orders he was committed to the Flames.

So obstinate are some Men (amongst whom I could produce some modern Instances; but 'tis needless, since they are notorious) when they imbibe Heretical Notions, that it is a great Difficulty, and a Task almost unsurmountable, to recover them from the Snares of the Devil.

I wish, Mr. *Whiston*, and some others, would take warning from the Fate of these Ancient Hereticks, lest they should in time partake of their Punishment, which they so highly deserve *.

* *Nauclerus. Osiand.* 14. 3.

FINIS.

The Reader is desired to correct with his Pen the following *Errata* in the Second Part of the *Historical Account.*

PAge 7, Line 19, for *Sisinnias* read *Sisynnius*; p. 30. l. 1. a Comma after *Archimandrite*; p. 30. l. 28. r. *his*; p. 33. l. 27. r. *Eutichianism*; p. 39. l. 29. dele *u* in *Gnau*; p. 42. l. 7. r. *Symmachus*; p. 43. l. 29. r. *be reduced*; p. 46. l. 21. r. *Corrupticolites*; p. 52. l. 13. r. *Predestinurian*; p. 53. l. 13. r. *antient*; p 54. l. 18. r. *Treasure*; p. 55. in the Quotations, *Spon.* 1 *Vol.* 726; p. 56. l. 8. r. *Apthardocites*; l. 19. r. *refused*; p. 59. l. 14. r. *on his*; p. 65. l. 32. r. *confess*; p. 71. l. 27. after *rose*, add *From these Hereticks the infamous* Toland, *Author of* Nazarenus, *stole his Notion of* Judas *suffering for Christ*; p. 74. l. 5. r. *Monophylites*; p. 77. l. 4. r. *evilly.*

THE PREFACE.

SOME Perſons may be ſo Over-Curious and Inquiſitive, as to ask Reaſons, why I ſhould rake into (and hold my Noſe ſo long over) ſuch a Dunghil of Sin, as Hereſie; and why I ſhould undertake ſuch a Difficult Task, as to cleanſe this *Augean* Stable, which none but *Hercules* is able to finiſh and accompliſh; and Laſtly, What Uſe and Advantage it will be to the Chriſtian Religion in General, and to the Church of *England* in Particular?

Firſt then, had I not undertaken this, I muſt have done ſomewhat elſe; for I cannot be Idle, (becauſe Idleneſs, we know, is the Mother of Evil, and lays a Man under diverſe Temptations) for ſince I have been hinder'd from the Exerciſe of my Function, (to which I was called by God and the Church) I reſolved in my Mind, how, and in what manner, to diſpoſe of my time, (for the ſpending of which, I muſt give a

ſtrict Account at the Future *Audit*;) ſeveral things preſented themſelves to my View; and at laſt I fixed on the Subject of *Hereſie*; (for none that I ever heard of, had treated diſtinctly on it in the *Engliſh* Tongue; I mean, none had wrote the *Hiſtory of Hereſie*, and *Hereticks*) which, if ſuffered to go on without an Antidote, will prove at long Run, the Bane of Religion. As for the Infection of *Hereſie* and *Hereticks*, I had a good *Amulet*, provided to my Hand, *viz.* God's Sacred Word, and the Induſtrious and Indefatigable Labours and Pains of the *Orthodox Fathers*. Being thus fortified by theſe, I apprehended no manner of Danger from Hereſie, and Hereticks: For I am thoroughly ſatisfied, that Hereſie cannot damage the Church in General; tho' ſome particular Men may be inſnar'd in the Gins of Satan; and without ſincere and hearty Repentance, may inevitably periſh both in Soul and Body, and that to Eternity.

2*dly* then, For the Greatneſs of the Task, I have this to ſay, I do not pretend to give an Accurate and Exact Account of all the Hereſies from our bleſſed Saviour's Incarnation: That would be a difficult and almoſt inſurmountable Undertaking: I have fairly repreſented more than enough to frighten any Man from falling precipitantly into this Noiſome Lake, and to keep any one, that is not perverſly reſolv'd upon his own Deſtruction, from its Infection; tho' I confeſs

confeſs, that ſome are ſo deaf to all Reaſon, that like the *Adder*, will ſtop their Ears, and will not give the leaſt Attention to God's Word; but like Perſons infected with the Plague, delight themſelves in their own and other Mens Deſtruction.

And *laſtly*, Great is the Advantage that accrues by Hereſie to the Chriſtian Religion in General; and to the Church of *England* in Particular: It ſhews how buſie the Devil has been in all Ages of the Church, to ſow Tares in the Chriſtian Field; and how Vigorous, Active, and Induſtrious the *Orthodox Fathers* have been in all Ages to defend the Chriſtian Faith againſt Hereticks, thoſe Agents, and Spawn of the Devil, and to force Hereſie to retire to Hell, from whence it had its Source and Original.

As ſoon as any Hereſie peep'd into the World, and ſhew'd its direful Head, immediately did appear a ſolid and unanſwerable Refutation of it, from ſome of the Fathers; who with a flaming Zeal, did effectually apply a Sovereign Antidote to it.

Some Hereſies, it muſt be confeſſed, continu'd in the World much longer than others; ſome were of ſhort Continuance; and like Miſts before the Sun, ſoon vaniſh'd and diſappear'd.

As for the *Arian* Hereſie, that received Encouragement and Protection from the Emperors infected by it; which was the Occaſion of its long Permanency, to the no little Diſturbance and Moleſtation of Chriſtian Profeſſors; and when the Almighty was pleaſed, (in favour of his Church, which he had purchaſed with his Blood) to lay thoſe wicked Princes aſide (who muſt one Day give a ſevere Account of their Male-adminiſtrations and Perſecutions) he ſubſtituted in their Places truly Chriſtian Emperors, Defenders of the Orthodox Faith.

The Chriſtian Fathers took Courage, and by the Aſſiſtance of the Holy Spirit, exerted themſelves to the utmoſt, and ſoon expelled by their Learned Writings thoſe Fumes of the Bottomleſs Pit, thoſe Noiſome Stenches that had almoſt ſuffocated the true Spirit of Chriſtianity.

Another Reaſon I have, why I was reſolved to ſet Pen to Paper on this odious Subject, was, to let the World ſee, to what Depths of Satan ſome People were arrived. By this View of Hereſie, repreſented in the *Hiſtorical Account*, any one may ſee with half an Eye, how our *Deiſts*, *Atheiſts*, and *Free-thinkers* have overſhot, and far exceeded all the Ancient Hereticks, who were puny Sinners to them: For the old Hereticks did always in a manner pretend Sacred Writ for their Precedent, and ſeem'd to vindicate their

their pernicious *Dogmata*, and Tenets from the holy Oracles which they make a Noſe of Wax, to ſerve their own turn. But the former are Perſons of a viler Rank; they make Root and Branch-work with Divine Revelation; they make no more Account of it, than of the Works of *Don Quixote*; perhaps not ſo much; the latter, in all likelihood, ſtrike deeper on their Fancies, and is in better eſteem with them. The Sacred Oracles, the Holy Sciptures, (ſome of which are the moſt ancient Books in the World, let the *Atheiſts* and *Deiſts* ſay what they will to the contrary;) are conſtantly the Subject of their Scoff and Buffoonry; and with the Atheiſtical Pope *Leo* the Tenth, they take the Holy and Chriſtian Faith, to be no more than a Fable. Theſe (what ſhall I call them, I dare not ſtile them *Chriſtians*; nay, ſhall I call them Men? that would be an Affront to Human Nature;) Upſtarts from the Bottomleſs-Pit; theſe Champions for the Devil and his Cauſe, have been ſo vigorouſly and warmly attack'd by ſeveral Learned Writers; eſpecially by the true Critick and incomparable Author of *Philo-leutherus Lipſienſis*, the Great Dr. *Bently*, Maſter of *Trinity-College* in *Cambridge* (the Laſt Part of which is earneſtly deſir'd by the Chriſtian World) and by Dr. *Nichols*, in his *Conferences with the Deiſts*; and by that Learned Vindicator of the Church, Mr. *Bedford*, from the Aſperſions of a late Libel, entitl'd *Prieſtcraft in Perfection*, ſaid to be wrote by *Collins*: I ſay, theſe, more than Heathen

Champions, have been charg'd ſo home, that they have been forc'd to retire to their ſtinking Holes, and appear no more barefac'd w th their Impudent Libels; yet I have reaſon to believe, they have ſome ſecret Favours and Encouragements heaped on them from Perſons in a higher Station, that are behind the Curtain: For theſe wretched *Pamphleteers* are only Vile Tools, ſet a moving by *Inviſible* Springs. But God's holy Will be done, as by Angels in Heaven, ſo by Men on Earth; and let us wait with Patience for a glorious Iſſue; and if we ſincerely turn to God with a true Repentance, he will take our Cauſe into his own Hand, and in his due time will eaſe our heavy Burden, and reſtore us to our priſtine State, if we be found weighty according to the Standard of the Sanctuary.

The *Iſraelites*, we know, were in Bondage ſome Hundreds of Years in *Egypt*; and the Chriſtian Church for many Years in *England*, was covered with the Rubbiſh of *Popery* and Superſtitious *Idolatry*; and our Church, in the memory of ſome yet alive, was in Bondage for ſome Years by a ſet of Miſcreants, called *Proteſtants*; yet God at laſt reſtor'd it to its antient Splendor. And ſhall we deſpair of his Goodneſs? No, let us caſt our Sins from us, and God will not continue to hide his Face. The time will come, that all *Hereſie* and *Schiſm* will vaniſh, and appear no more, and the Chriſtian Church will ſhine out with its former and illuſtrious Splendour, to the Confuſion of all its Enemies. Such

Such a Golden Age is wiſh'd and pray'd for; and wou'd all Men do as they ought, we may juſtly expect it. *Then wou'd* Jacob *rejoice, and* Iſrael *wou'd be glad.*

Another Reaſon I have for writing the *Hiſtorical Account of Hereſie*, is this, *viz.* to ſhew that our preſent Sects, (that call themſelves *Proteſtants*, (and ſo they are, in reſpect of the Chriſtian Church, but I ſee no Reaſon, that any ſhould glory in that *Comprehenſible* Name; for the Great *Turk* and *Lucifer* may plead a Right to it;) our preſent Sects, I ſay, are not *Originals*; but are only Copies taken from the Hereticks of old; ſuch as the *Presbyterians*, *Independents*, *Anti-pædobaptiſts*, commonly called *Anabaptiſts*, *Quakers*, *Muggletonians*, and all the other little Fry of Sectaries. At this time they may prick up their Ears, and bluſter, and boaſt of their Antiquity; but this can be no juſt and equal *Plea* for them: For the Devil himſelf is an *Old Offender*; and he may plead Preſcription, as well as any of them; yet he continues a Devil ſtill, and will ſo to all Eternity. *Pride* and *Ambition* made him a Devil; and I am well aſſured, that 'tis Pride (for the moſt part) that makes a Heretick. The Lord Biſhop of *London* in his Letter to his Clergy about *New Doxologies*, ſays, that Pride and Self-conceit is at the bottom; and I fear, that our preſent Sectaries have a great deal of thoſe Ingredients in them.

I am ſorry I have this occaſion of cenſuring them; but what our bleſſed Lord ſaid of the *Phariſees* of old, I am apt to think, is too true of our modern *Phariſees*; *By their Fruits, you ſhall know them.* The Fruits of our Sectaries, our Church has often felt and underſtood: I pray God, they may hereafter appear, that my Cenſure is groundleſs; for ſound Principles (but where are they to be found among the Sectaries) and a Moral Life, or in other Words, Faith and Practice, are the *Conſtituents* of a Chriſtian; but I do not mean Chriſtians *Nomine* (for abundance pretend to that without grounds) but *Re*, *Chriſtians indeed*, and not in *Name* only;) if either is wanting, the Man is undone for ever, and woful is ſuch a Caſe; Morality, without true Chriſtian Principles, can never do in a Chriſtian Country, whatever it may do in the *Pagan* World; and St. *Paul*, (*Rom.* 2. 14.) has told me, *That the* Gentiles, *which have not the Law, do by nature the things contained in the Law; theſe having not the Law*, (of the Goſpel) *are a Law unto themſelves*; (that is, they have the Law of Nature;) *which ſhew the Law written in their Hearts, their Conſcience alſo bearing witneſs, and their Thoughts, the mean while accuſing or excuſing one another, in the Day when God ſhall judge the Secrets of Men, by Jeſus Chriſt.*

This

This I am ſure of, that true Principles, without Morality, will make but an awkard ſort of a Chriſtian. We had a ſort of Men formerly, who called themſelves *Solifidians*; and I may modeſtly ſay, the Devil himſelf is ſuch a one; for St. *James* (2, 19.) aſſures us, that the Devils believe and tremble; *Thou believeſt that there is One God; thou doſt well, and the Devils alſo believe and tremble.* The Devil believes the Incarnation, Crucifixion, Deſcenſion into Hell, the Reſurrection of Jeſus Chriſt, and that he is to be Judge at the laſt Day; and yet he is a Devil ſtill, and will continue ſo (whatever *Origen* and others dream'd to the contrary) to eternal Ages.

Some Perſons may ask the Queſtion, why I did not go forward, and inſert the Hereſies down to our own Times, into the Liſt? In anſwer to to which I ſhall only ſay, that ſuch wou'd be a needleſs Task: For in our own Conntry 'tis done already to my Hand. The moſt flagrant and bitter Enemies of our Church, are the *Presbyterians*, *Independents*, *Anti-pædobaptiſts* and *Quakers*. The *Presbyterians* are largely treated of in ſeveral Learned Diſcourſe in our own Language; as in Dr. *Heylin*'s Incomparable Hiſtory of the *Presbyterians*, his Life of that great Luminary of the Church of *England*, the Immortal Archbiſhop *Laud*; *Fowlis*'s excellent Hiſtory of the pretended Saints; Archbiſhop *Bancroft*'s dangerous Poſitions, and many others. The *Independents*

dents are unanſwerably treated of, by the late Reverend and moſt Learned Dr. *Maurice*, in his Defence of Epiſcopacy, againſt Mr. *David Clarkſon*, the *Coriphæus* of the Sect; and by the Reverend and Learned Dr. *Comber*, againſt the ſame Perſon, in his *Scholaſtick Hiſtory of the Primitive Liturgies in the Chriſtian Church.* The *Anabaptiſts* are illuſtrated, and largely treated of by the Great, and Learned, the Reverend Mr. *Wall* in his Laborious, Incomparable, and Unanſwerable *Hiſtory of Infant-Baptiſm*; and by the Learned and Reverend Mr. *Dorington* in his *Vindication of baptizing of Infants in the Chriſtian Church*; and alſo by that old Loyaliſt Dr. *Featly*, in his *Dippers dipt*, &c. and many others. The *Quakers* are copiouſly treated of by the Judicious and very Learned, the Reverend Mr. *Leſly*, in the *Snake in the Graſs*, and *its Defences*. And here I muſt not omit to mention other Tracts, wrote by the ſame Great Man; *viz. Some Reflections on the Quakers Proteſtation*; *Satan diſturb'd*; *Gleanings*; *A Diſcourſe of Water-Baptiſm*; *Another Tract of thoſe, that are to adminiſter the Lord's Supper*; *Primitive Hereſie revived by the Quakers.*

Mr. *Francis Bugg*, who knew the Scheme of *Quakeriſm*, as well, or better than any one, has many uſeful Books, as to matters of Fact, in relation to the *Quakers*; and the late Reverend Mr. *George Keith* has wrote *Conferences* and other Tracts againſt theſe Hereticks.

As

As to the *Socinians* and *Arians*, the First have been fully answer'd by the Reverend, Judicious and very Learned Dr. *Bull*, the late Bishop of St. *Asaph*, in the Defence of the *Nicene* Creed; for which he had the Thanks of the Learned Body of Divines, the *Sorbon* Doctors, as the late Pious and Religious Gentleman, Mr. *Nalson* informs us from the Bishop of *Meaux*; by the Learned and Reverend Mr. *Milbourn*, in his Treatise of *Mysteries of Religion vindicated*; by the Learned and Reverend Mr. *Lesly*, in his *Socinian Controversie*; and by the most Learned and Reverend Dr. *Jonathan Edwards*'s *Preservative against Socinianism.*

As to the *Arians*, Mr. *Whiston*, Dr. *C*-- -, and others, they have been effectually confuted and answer'd by the Learned and Reverend Dr. *Grabe*, Dr. *Wells*, Mr. *Mattair*, and many others; whose Tracts are in many Hands. 'Twou'd be an ungrateful, as well as tedious Task, to give an Account of them; they are to be procur'd with Ease; and I shall leave the more Inquisitive to seek for them and peruse them.

As to the *Philadelphians* and *French Prophets*, I shall say little of them; the first are dwindled to nothing; there are some foolish Tracts wrote by them, if any one has a mind to throw away his time in the perusal of them. As to the second, they are Learnedly confuted and answer'd by

by the truly Reverend and Learned Mr. *Spinks*, in a Diſcourſe ſtyl'd *New Pretenders to Prophecy examin'd*; and by Biſhop *Blackall*, in his Sermon before Queen *Anne*, of Glorious Memory.

In Relation to the *Presbyterians*, I forgot to inſert the Learned and Reverend Mr. *Sage* of *Scotland*, who has wrote Two moſt excellent Tracts, *viz. The Cyprianick Age*, and his Vindication of it; valuable Books, which ought to be in the Hands of all Scholars, printed for *George Straban* at the *Golden-Ball* over againſt the *Royal Exchange*; and the Author of the *Divine Right of Epiſcopacy* recommended by that truly great Man, the very Learned and Reverend Dr. *George Hicks*, printed for *Richard Sare* in *Holburn*.

And now I am obliged to give the Characters of ſome Authors, that I have made uſe of in compiling this tedious Work;

Firſt then, *Lucas Oſiander* is a ſevere *Lutheran*; and dips his Pen too much in Gall againſt the *Romaniſts* and *Calviniſts*. Bitterneſs and Acrimony in Words and Writings towards Adverſaries I do not approve of; hard Arguments and ſoft Words better become a Writer; and I have, as much as poſſible, avoided the Fault, that I blame in him; and if I may have Liberty to paſs any Cenſure, and give my Opinion of this great Man,

Man, I think, he's very much guilty of too much Heat and Sharpneſs againſt his Adverſaries.

The next is *Prateolus*, a furious Popiſh Writer, that wrote in the Beginning of the Sixteenth Century; He unwarrantably puts in the *Lutherans*, *Calviniſts*, *Waldenſes*, *Albigenſes*, *Bohemians*, and *Swinglians* into his Liſt of Hereticks; and it coſt me much Pains and Labour to ſeparate the Non-Hereticks from thoſe that were. And conſidering the Character of the Man, that he accounts all Hereticks, that differ from the Church of *Rome*; who, if he had lived in the next Century, would have drawn in the Members of the Church of *England*, and to have ſwelled his Liſt, would have enroll'd them for Hereticks, as the latter Papiſts do. But they *Æthiopem lavant*; and their Labour is, and always will be in vain: We having the Authority of the Holy Scriptures, and the Teſtimonies of the Ancient Fathers, deny, and that moſt juſtly, their groundleſs Charge; and with the greateſt equity retort it on them, of which they can never clear themſelves; as is apparent from the Labours of the Learned Men of our Church; ſuch as the great *Jewel*, Dr. *Hammond*, Biſhop *Stillingfleet* and many others, which I ſhall not now ſtand to enumerate: For that would be tireſome both to my ſelf and Reader.

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The moſt famous Dr. *Cave*, and no leſs famous Dr. *Forbes a Corſe*, and Mr. *Howel*, are ſo well known, that I ſhall not endeavour at their Characters. Their own Works praiſe them in the Gate, *Primitive Chriſtianity*, The *Account of Church Government*, The *Lives of the Fathers*, and the moſt Laborious *Hiſtoria Literaria* will render the firſt Immortal. The ſecond in his *Inſtructiones Hiſtorico-Theologicæ*, will for ever ſhine as a glorious Star in the Firmament of Learning. And the *Synopſis Conſiliorum*, and the *View of the Pontificate*, with other Learned Tracts, will make the third be had in Everlaſting Remembrance.

This I can ſay (without boaſting) for my ſelf, as to Integrity, that what Books I have made uſe of, I have faithfully quoted; and as near as I could, have done Juſtice both to the Hereticks and my Authors: For with what Face can a Party-Hiſtorian ſhew himſelf to the World? Truth is the Subject of Hiſtory, and all Readers have a Right to it. Now if an Hiſtorian is biaſs'd, he leads Poſterity blindfold; and without doubt, he ought to be liable, not only to Cenſure; but, I think, ſuch a one ought to be puniſh'd with ſome Temporal Penalty; and I ſhall leave him to the Juſt Judge of all Men, to be (according to his deſerts) chaſtiſed in the Future State.

I had once thoughts of treating at large upon the *Quaker* and *Muggletonian* Scheme; but becauſe I would not be thought tedious, I have only hinted at them. The Reader may ſee the *Muggletonian* Articles in the *New-Years Gift*. But in the mean while I challenge all the Members of thoſe infernal Sects to ſhew their Miſſion and Commiſſion from Chriſt Jeſus, God-Man, for their outragious Blaſphemies---. They cannot pretend the Prophets of old for their Precedents; and the bleſſed Jeſus and his Apoſtles never uſed ſuch Methods to convert the World from *Judaiſm* and *Paganiſm*: They raiſed the Dead, cur'd Diſeaſes, reſtor'd the Blind, and worked a conſtant Series of Miracles in another Method. They ſpake in ſtrange Tongues by Inſpiration; and if theſe Miniſters of Satan can approve themſelves by ſuch Miracles, I believe, I may become their Convert; but till that time, and not till then, I muſt proclaim to the World, that *Fox* and *Muggleton* are the moſt blaſphemous Inſtruments of the Devil, that the World ever heard of: Their Tongues were *ſet on Fire by Hell*, (as St. *James* has it) and ſuch Language can come from no other Spirit, than that of Darkneſs. There's no doubt to be made (if they repented not, as I never heard they did, nor can I have any reaſon to believe they did) but that their Portion now is with the Devil and his Angels, where there is Weeping, Wailing, and Gnaſhing of Teeth; where Horror of a wounded Conſcience

will

will perpetually attend them, where the inextinguiſhible Fire of Hell will torment them, and that to all Eternity.

And now I offer up my Prayers to Almighty God, that their poor, unhappy, and deluded Followers may eſcape that diſmal Place, by a ſincere and hearty Repentance and Converſion to the true Worſhip of God, to a true Belief of the Holy Trinity; otherwiſe, they'll have too juſt Cauſe to fear, that they alſo in Time will come into that Place of Eternal Torment; which God in his infinite Mercy, to their Immortal Souls, prevent.

I have ſaid ſo much out of pure Charity to them, that they may eſcape eternal Ruin; and if for which their Implacable Tongues, full of Curſing, Gall and Bitterneſs, ſhall Rage againſt me, I ſhall commit my ſelf by fervent Prayer to God's Protection; who is able and willing to ſuccour and aſſiſt all his true and faithful Servants; and ſo I ſhall leave them to reflect with Horror and Amazement on their deplorable and wretched Condition, which I pray God, they may prevent, before it is too late.

And here I cannot but adviſe the Reader to conſult the Admirable Biſhop *Overall*'s Convocation Book; and the Reaſon, that I did not quote him in the *Account*, was this, *viz.* it was wholly out of my Thoughts, till I had finiſh'd my intended Task. In

In this moſt excellent Piece is found the Condemnation of Hereſie, the Riſe and Growth of Pontifical Greatneſs, which ſprang from the Murder of a Great Prince and Emperor, (*Phocas*, a Rebel waſhing his Hands in the Blood of his Maſter and Lord, *Mauritius.*) This is the true *Baſis* of the Pope's Supremacy. I could enlarge on this; but will not, referring the Candid Reader to the Book, fit to be in the Hands and Studies of all *Reformed* Chriſtians, as an Antidote to *Popery* and *Presbytery*; where he'll find that odious Principle, That *Government* comes from the People (maintain'd by too many Moderns; eſpecially by one who pretends to write *Preſervatives*) overturn'd deſtroy'd, confuted, and exploded; from hence 'tis plain, that that deſtructive Principle was condemn'd by the whole Church of *England* then met in *Convocation.*

That Church was ever againſt ſuch monſtrous Principles; and if any of its pretended Members aſſert the Power of the People in electing Kings, they muſt be accounted *Wolves* in Sheeps cloathing, and as ſuch, ought to be avoided; and whoſe Mouths ſhould be ſtopped, becauſe they teach the *Doctrine of Devils.* They never learn'd it from our Church; but ſuck'd it from the Niples of *Rome* and *Geneva*, thoſe Inveterate Enemies to Chriſtianity.

I am under the ſtrongeſt Tye and Obligation, to make my publick Acknowledgments to thoſe Reverend Clergymen, who honour'd me with the Peruſal of ſome Books (for I am not in a Capacity to buy) from which I had great Aſſiſtance in my difficult Undertaking. With all due reſpects, I muſt in the firſt Place own the great Favours, I have received from that Great, very Learned, and truly Reverend Mr. *John Wright*, late Rector of *Stepney*. A Loſs on all Accounts ſcarcely retrievable: For the Pariſh has loſt a diligent Paſtor, the Relict an indulgent Husband, the Children a loving Father, and I my ſelf a hearty Friend. He's gone out of the Reach of Malevolent Tongues, to the Seat of the Bleſſed.... This Perſon was ſo generous and kind, as to accommodate me with the Loan of the *Hiſtoria Literaria*, wrote by the Indefatigable Dr. *Cave*; and alſo the *Inſtructiones Hiſtorico-Theologicæ* of the Learned Dr. *Forbes a Corſe*.

I muſt not forget to mention the Learned Ingenious and Reverend Mr. *Ley*, Rector of St. *Matthew Friday-ſtreet*, who freely lent me *Prateolus*. The other Authors I made uſe of, in compoſing the *Hiſtorical Account*, I found in my own poor Study, that in better times I had got together.

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The Candid Reader, I hope, will pardon the Author, if he ſhould chance to meet ſometimes with a Repetition of ſome Perſons, and Hereſies. He for himſelf pleads, that conſidering the Number of Books that he was obliged to conſult, he cannot ſee how it could be well avoided. But he hopes the Repetitions are few, and yet thoſe were not deſigned to ſwell his Hiſtory; and he pleaſes himſelf, that ſo light a Fault (if it be a Fault) will eaſily obtain a Pardon. As for others, he is reſolved neither to mind, nor regard; being of Opinion, that their Envy and ſnarling Humour is a Torment to themſelves.

Invidiâ Siculi non invenêre Tyranni
Majus Tormentum---.

And now to ſhut up this long *Preface*, and to come to a Concluſion, I ſhall offer up my ardent Prayers to the Throne of Grace for all the true Members of the Church of *England* (that Bulwark againſt *Popery* and *Fanaticiſm*) that Almighty God would in his good Pleaſure aſſiſt and ſupport the ſtrong, both Clergy and Layity, with the Aid of his heavenly Grace, that they may be enabled by their Pens and Diſcourſes to overthrow and deſtroy all the ſtrong Holds of Satan, and his Legions of *Atheiſts*, *Deiſts*, *Free-thinkers*, *Arians*, *Socinians*, and all the other Fry of Sectaries, and Hereticks; and in order to this, to arm themſelves with St. *Paul*'s Panoply (*Eph.* 6. 10, &c.)

10, &c.) *Finally my Brethren, be ſtrong in the Lord, and in the Power of his might; put on the whole Armour of God, that ye may be able to ſtand againſt the wiles of the Devil; for ye wreſtle not againſt Fleſh and Blood* (only) *but againſt Principalities, and Powers, againſt the Rulers of the Darkneſs of this World, againſt ſpiritual Wickedneſs in High Places. Wherefore take unto you the whole Armour of God, that ye may be able to ſtand in the Evil Day, and having done all, to ſtand. Stand therefore, having your Loyns girt about with Truth, and having on the Breaſtplate of Righteouſneſs, and your Feet ſhod with the Preparation of the Goſpel of Peace. Above all, taking the Shield of Faith, wherewith ye ſhall be able to quench all the fiery Darts of the Wicked,* Tou ponerou, (of the wicked one the Devil) *And take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God.*

With this compleat Armour, ye, my Brethren, will be able to put to flight the Army of the Aliens, and to bring them (if it be not their own Fault) to the true Faith; ſuch as *Atheiſts*, *Deiſts*, *Free-thinkers*, and ſuch like Traſh of the Devil's Warehouſe. Ye will alſo by your Learned and Convincing Arguments, be aſſiſting to confirm and ſtrengthen the weak and wavering Members of your Church, to prepare for them Antidotes againſt the Venom of their Adverſaries, that they (in the Words of St. *Peter*, 1. 3. 15.) *be ready always to give an Anſwer to every Man, that aſk-*

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eth them a reaſon of the hope, that is in them, with meekneſs and fear (phobou) *with* (Reverence,) as 'tis in the Margin.

And to inſtruct ſuch weak ones is of abſolute Neceſſity: For I muſt needs ſay, that there is a great Supineneſs in our Vulgar; who ought to be rowz'd: And I can but admire at the Pertneſs of all *Diſſenters*; how ready they are to back their Hereſies, Schiſms, and Atheiſtical Schemes, with Quotations from Scripture; which too too often are nothing to the purpoſe: Therefore to adviſe all our Members to a frequent Peruſal of God's Word, with Prayer to him to direct them to a full Underſtanding of it. And to uſe the Words of the Homily concerning the Reading and Knowledge of Scripture; "Therefore "forſaking the corrupt Judgment of Fleſhly Men, "which care not but for their Carcaſe; let us "reverently hear, and read Holy Scripture, "which is the Food of the Soul; let us diligently "ſearch for the Well of Life in the Books of "the Old and New Teſtament, and not run to "the ſtinking Puddles of Mens Traditions (de"viſed by Man's Imagination) for our Juſtifica"tion and Salvation. For in Holy Scripture "is fully contained what we ought to do, and "what to eſchew; what to believe, what to "love, and what to expect at God's Hand at "length. In theſe Books we ſhall find the Fa"ther from whom, the Son by whom, and the "Holy Ghoſt in whom, all Things have their

"Being

" Being and keeping up; and these Three Per-
" sons to be but One God, and One Substance.
" In these Books we may learn to know our
" selves, how vile and miserable we be; and also
" to know God, how Good he is of himself, and
" how he maketh us, and all Creatures Partakers
" of his Goodness." Thus the Homily.

I shall transcribe no more; but refer the Reader to the perusal of the whole Volume, that System of sound Faith, to which all the Clergy have subscrib'd, even Mr. *Whiston*, Dr. C----, and the Bishop of *Bangor*. To write *Preservatives* against Subscriptions, is very odd, and I am loth to give it its proper Name. *Tell it not in* Gath, *publish it not in the streets of* Askelon, how inconsistent some of the Clergy act. But Remember, O Man, whatsoever, and how great soever thou art, that the Day will come, that the Vizard will be taken off; and thy whole Actions will be displayed before God, Angels, and Men; and how terrible 'twill be to some; I cannot describe. God give us all a true sense and sight of our Sins, and a hearty Repentance for those we have committed; and then we may reasonably hope to make our Appearance at the tremendous Day, with Joy, and not with Grief.

Now Reader, I beg your Pardon for having kept you so long, and 'tis time to dismiss you. I commit you to God's Protection, and am upon all Occasions

Your hearty Friend

Stepney, March 25. 1718.

I. Sharpe.

AN

HISTORICAL ACCOUNT

Of the RISE and GROWTH of

HERESIE, &c.

A VIEW of the Synodal *AGE.*

AFter the uncultivated Barbarouſneſs of ſo many Ages, comes at length the wiſh'd for Age, in which Learning emerg'd; when the Darkneſs of Ignorance, as from Hell, was put to flight, and the Study of the liberal Arts and Languages, was by ſtealth reſtored to the Chriſtian World.

A twofold Cauſe may be aſſign'd for this, *viz.* *C.S.** being taken by the *Turks*; and the Invention of the Typographical Art. For, in the Year 1453, that Metropolis of *Greece* was taken by Storm, and the Learned Men of the Nation were compelled by Poverty and the Hardneſs of the Barbarian Yoke, to tranſport themſelves into the Weſtern Parts; eſpecially into *Italy*; and they brought thither with them, not only the Knowledge of the *Greek* Tongue; but

* *C.S.* ſtands for *Conſtantinople.*

alſo of all better Literature: At leaſt, it was an In citation to the *Latins*, that they ſtrove to ſavou ſomewhat above the Learning of the Schools. A few Years after, the Art of *Printing* was found out that Praiſe is owing to *Dutchmen*, or *Germans*: I brought to light the old Monuments of Learned Men, and manifeſted new ones with wonderful Celerity.

This was the State of Learning. But if we look at Eccleſiaſtical Affairs, we ſhall find every thing rude and ferocious, from the Fourth, to the *Synodal* Age; to ſay nothing of Councils and Conventicles.

In the Year 1409, To take away the long and laſting Schiſm of the Popes of *Rome*, a Council is held at *Piſa*, which decreed the Removal of *Benedict* the Thirteenth, and *Gregory* the Twelfth, and plac'd *Alexander* the Fifth in the *Roman* Chair. (A Council above the Pope is accounted at preſent ſtrange Doctrine in *Rome!*) But when it could not extinguiſh, but rather increaſe the Schiſm, and the Triumphirate of the Pontificial Chair ſeem'd intolerable, the Council of *Conſtance* in the Year 1415, by the Care of *Sigiſmund* the Emperor, is called; by whoſe Authority, (when any of the three could not be diſcern'd to be the true Pope,) they were all abrogated; in their ſtead *Martin* the Fifth was promoted to the Pontificate: The *Roman* Pontiffs that were preſent, not daring to open their Mouths, they confirm'd it by a ſolemn Decree, as an undoubted Article of Faith. Nevertheleſs, the Schiſm is not come to a final Period. *Benedict* the Thirteenth retained faſt the Papacy to the Day of his Death. The Controverſie which was in the Council of *Conſtance* was of greater moment. Theſe were tenacious of the Truth and Primitive Faith, preaching, that the Euchariſt ſhould be adminiſtred under both kinds. At

laſt they required, that both *Species* ſhould be granted to them. The Fathers, after publick Faith given, ſummon *Hus* to *Conſtance*; and violating that Faith after his coming, condemned him to the Funeral Pile. And to ſtop the Mouths eternally of the *Huſſites*, in the Thirteenth Seſſion they Decreed, that altho' Chriſt after Supper inſtituted and adminiſtred to his Diſciples the venerable Sacrament under both *Species* of Bread and Wine; nevertheleſs, with a *Non-obſtante*, the Cup was taken away from the Layity.

The *Oecumenical* Synod of *Baſil* in the Year 1431, corroborated, and firmly aſſerted the defined *Superiority* of the Council of *Conſtance*. Pope *Eugenius* the Fourth had call'd it, and ſaid, that he wou'd pay Obedience to *Sigiſmund* the Emperor, and the Decree of the Council of *Conſtance*, of holding frequent Synods. But as ſoon as he had conſider'd, that thoſe of *Baſil* had aſſerted the Superiority of a Council above the Pope, he commanded, that that Synod ſhould be diſſolved, and tranſlated to *Bononia*. The Fathers of the Church conſtantly oppoſed the Audaciouſneſs of the Pontiff, and decreed to remove him, unleſs he recalled his Mandate. After innumerable Tergiverſations, *Eugenius* fearing the Example of the late depoſed Popes, lays down his Pride; and obeying the Commands of the Emperor, confirms all their Acts.

But he being dead, whoſe Authority he chiefly rever'd, the Pope returns to his accuſtomed Arts of deceiving the Emperor *Sigiſmund*; and celebrates a Council at *Ferrara* in the Year 1438; and in the following tranſlates it to *Florence*, that he might have an Opportunity of Oppoſing the Decrees of the Council of *Baſil*. *John*, the Emperor of *CS*, (being allured with a vain hope of getting help againſt the *Turks*) brings a great many *Greek* Biſhops: For

ſometime they had Diſputations concerning the Proceſſion of the Holy Ghoſt; of the Pope's Supremacy, of Purgatory and of other Heads of Religion. At length, a Form of Union is on the Anvil, to which many of the *Greeks* ſubſcribed, who were either affrighted with the Emperor's Threats, or corrupted with the Pope's Gold. The Council of *Baſil* had two Seſſions; and *Eugenius* being depoſed, it conferred the Pontifical Dignity on *Fælix* the Fifth. But every Council of the abovenam'd claim'd to it ſelf the Title and Authority of *Oecumenical*. Every one merited to be confirmed often by the *Roman* See; and commands, an undoubted Faith ſhould be exhibited by all Chriſtians to their Definitions.

But from the frequent and long Seſſions of Councils held in this Age, and from the moſt ſharp Controverſie which enſued from the Authority of each one, the Fact cannot be eſteemed ill, that the Infallibility of General Councils, received before by Few, ſhould obtain almoſt an Univerſal Credit in the *Roman* Church.

At the End of the Age the *Pragmatick-Sanction*, which was made in the Year 1268, was recall'd into Uſe; in which the *Roman* See ſuffer'd much in *France*. For the *Gallican* Church aſſum'd, that the Decrees of the Council of *Conſtance* and *Baſil* ſhould be Religiouſly obſerv'd; nor did they ſuffer the Pontifical Authority to go beyond the Limits, ſet by Eccleſiaſtical Canons.

In the mean while the Council of *Florence*, which permitted every thing agreeable to the Luſt of the Pontiff, obtained in *Italy* and other Weſtern Parts; yet ſo, as the Study of good Learning and ancient Theology increaſed. The receiv'd Opinion formerly of the Apoſtolical Plentitude vaniſh'd by Degrees, and the Moles of the Pope's Omnipotency ſhook and wavered.

In

In the Year 1410, JOHN the Twenty third, (as others) Twenty fourth, called before BALTHESAR COSSAR, going to *Rome*, was made one of the Bed-Chamber to Pope *Boniface* the Ninth; and immediately after Archdeacon of *Bononia*, and ſometime after Apoſtolick Notary, and then Cardinal-Deacon of St. *Eutochium*.

In the ſame Year, *Alexander* the Fifth, being Poyſon'd, the Cardinals partly by Bribes, and partly thro' Fear, were corrupted, and he was choſen Pope.

In the Year 1414, He was compelled by *Sigiſmund* to call the General Council of *Conſtance*; and there he promiſed to deliver up his Pontificate, if *Gregory* and *Benedict*, the Anti-Popes, would do the ſame.

He in the following Year, entring *Conſtance*, two Days after opens the Council. Being oftentimes call'd upon by the Fathers to abdicate the Papacy, he made Delays; and fearing greater Misfortunes in the Year following, throwing off the Enſigns of Pope, he withdrew by Night from *Conſtance*, and went to *Scaffouſe*, a Town of the Duke of *Auſtria*'s; thus flying, he was accuſed of Forty Crimes; and among theſe, of Hereſie (and that is the reaſon I put him into the Liſt) of denying the Immortality of the Soul; of Atheiſm; of Simony; of Murder; of Poyſon; of Dice; of Adultery; of Sodomy; and he was by the Council found guilty; and being in vain often cited to appear, he is convicted and condemn'd; on the Fourteenth of *May*, by a Synodal Decree he is depos'd from the Popedom. By the help of the *Helvetians* he was brought back; and thrown into Priſon at *Manheim*, and was compell'd to abdicate the Popedom, and confirm the Acts of the Council. The Scedule of his Cellion was there-

fore read in the Synod; and the Sentence of his Depoſition is pronounc'd by the Biſhop of *Atrebatum* with great Solemnity; and he is committed Priſoner to *Lewis* Duke of *Bavaria*, where he continued three Years in the Caſtle of *Heidelberg*.

In the Year 1418, at length being freed, he died at *Florence* in the following Year.

What a bleſſed Pope is here to be Head (as the Papiſts fondly argue) of the Catholick Church, and to be St. *Peter's* Succeſſor! He that has a mind to read more of this Pope and his Actions, may find more than enough in the Learned *Howel*: And as for thoſe of the Popiſh Communion, I ſhall refer them to their own Authors, *Platina*, and *Onuphrius* *.

MATTHEW PALMERIUS, an *Italian*, by Countrey a *Florentine*, a famous Orator and Hiſtorian; he flouriſh'd about the Year 1449, in the Council of *Florence* he ſhew'd his Parts; and being emulous of *Aligertus*, he wrote a Book of Angels, in *Italick* Verſe; in which when taken unawares as ſpeaking looſely of Divine Matters, he fell into the ſuſpicion of the *Arian* Hereſie; and when he would not recal his Errors, he was burnt in that City; which nevertheleſs others deny the Fact; which if true, ought to be a *Caveat* to our Modern Hereticks, who deſerve the ſame Fate †.

SIXTUS the Fourth, called before FRANCISCUS *à* RUVERE, an *Italian*, was born in the Year 1414; at Nine Years old was a *Franciſcan*; in the Year 1467,

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* *Chronc. Func.* 161. *Nauclerus*, *Bale*, *Caranza*, p. 319. *Cave's* Append p. 19. *Howel's* View, p. 469. *Oſi.* 15, 1, 3. *Forb.* 16. 4, 4.

† *Cave's* Append. p. 158.

was

was declar'd by Pope *Paul* Cardinal Prieſt with the Title of *Peter ad Vinculum*. After the Death of *Paul*, in 1471, he was elected, and crown'd Pope.

Two Years after was the *Sodality* of the *Roſary* confirmed, and he granted 11000 Years Indulgences to thoſe that addreſſed the Virgin *Mary* with a ſhort *Salutation*.

In the Year 1483, He promiſed his Bull; (the *Dominicans* and *Franciſcans* calling one another odious Names upon the Controverſie of the Virgin *Mary*'s Conception) and commands them upon the pain of Excommunication, to forbear for the future. He died 1484.

He was a Man learned above the common Lot of Popes, and filled the *Vatican* Library with Books from all Parts of *Europe*. He was ſo infamous in his Morals, that Writers are aſham'd to mention them. And *Oſiander* relates, that a Petition being preſented him, (Oh Horrid to ſpeak it!) that Men might commit the unnatural Sin of Sodomy in the Hot Months of *June*, *July*, *Auguſt*; he is ſaid to to return this Anſwer, *Fiat, ut petitur*; *Let it be done, as deſired.*

This is certain, he was the firſt that gave Liberty for publick Stews at *Rome*; and enrich'd the Apoſtolick Treaſury by an annual Cuſtom for them: *Oſiander* ſays, above 20000 Ducats. So true is the Saying, *Dulce eſt lucrum pro re quâlibet, So ſweet and delicious is the Gain from a Brothel-Houſe.*

Biſhop *Jewel* in his moſt excellent Apology charges this Home upon the Papiſts; and *Harding* the Jeſuit, had not the Front to deny it *.

This SIXTUS was a rare Saint to grace St. *Peter's* Chair; and for his Practice deſerves a Place moſt juſtly among Hereticks: For if the latter deſerve

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* See the *Apology*.

Damna-

Damnation (upon Non-Repentance) for not beleiving right, the former do for not practising: For there are *Agenda*, as well as *Credenda* in the Christian Institution. Upon this Pope, *Osiander* thus exclaims, *Oh Wickedness! ought this Beast (of a Pope) to be over the Church, who is worthy with other Sodomites, to be burnt alive* *.

Gabriel Condonmerius took the Name of Eugenius the Fourth, by whose Commandment the Council of *Basil* was called, and *Julian* was the Apostolick Legate, and presided in it; in which post Eugenius confirm'd him. In this Council it was declar'd, that a Council was above the Pope; and by it Eugenius was depos'd; and *Amadeus* Duke of *Savoy* was chosen by it, and took the Name of *Fælix* the Fifth. In this Council it was decreed, that Eugenius was notorious and contumacious, a Disturber of the Unity and Peace of the Church of God; a Scandalizer of the Universal Church, a notorious Simoniack, a perjured and an Incorrigible Schismatick, and a pertinacious Heretick. This is reason enough to give him a place in the List †.

In the Year 1485, Innocent the Eighth, called before Joannis Baptistus Cibo, from a Cardinal was elected Pope, upon the Death of *Sixtus*. This most Holy Father was most notoriously Guilty of Whoring: For he had Sixteen illegitimate Children, and was most liberal to them. Whoring (tho' not

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* *Nauclerus, Bale, Chron. Func. Caranza, Cave's* Append. p. 150. *Howel's* View, 510. *Coll.* Hist. 1 Vol. p. 681. *Osi.* 15. 3, 4.

† *Forb.* 9. 5, 29. *Cave's* Append. p. 106. Conc. *Bas.* Sess. 34. *Stella, Vita. Pon.*

Wed-

Wedlock) was approv'd and allowed in thoſe Days; and the Supream Pontiff was a Preſident for the People. 'Tis true, I do not find him charg'd with any Heretical Opinion: For I take him for one, that neither minded Religion or Hereſie; but for one, wholly immerg'd in Carnal Pleaſures and Senſualities; and that he was not properly a Heretick, but a downright practical Atheiſt *.

I ſhall now add another Pope, far excelling (if it is poſſible) the former in all manner of Wickedneſs, a mere Monſter of Impiety, and an utter Diſgrace to the *Roman* Chair.

ALEXANDER the Sixth, called before RODERICUS, a *Spaniard*, born at *Valentia*, deſcended from the noble Family of *Borgia*, not to mention all his Dignities. After the Death of *Innocent* the Eighth, in the Year 1492, he was elected and crown'd Pope; which Dignity he purchaſed, partly with Money, and partly by beſtowing rich Offices, and alſo by diſtributing the Grounds and Caſtles of the *Roman* See amongſt the Cardinals (bleſſed Doings!) He acted nothing worthy to be remember'd in Eccleſiaſtical Affairs. He had other Fiſh to Fry. He had no regard to Right or Shame; but every where made Money of his Diſpenſations. Hence in the Year 1448, he gave Power to *Lewis* King of *France*, to diſmiſs his Wife *Joan*; becauſe ſhe was Barren and not handſome. (A goodly Reaſon for the Pope to diſpenſe with the Law of God.) So true is the Saying of the Poet,

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* *Platina*, *Nauclerus*, *Bale*, *Howel*'s View, p. 512. *Oſi.* 15, 4. 2.

Auro

Auro Romæ venditur omne.

Thus:

All things at Rome *are bought and ſold*
By th' Influence of Almighty Gold.

'Twas now as true of *Rome*-Chriſtian, as 'twas formerly of *Rome*-Pagan. But this Pope's principal Care was to make his Baſtard-Son *Cæſar Borgia*, a Secular Prince, and to give him St. *Peter*'s Patrimony. (This was, with a Vengeance, to violate the Rights of St. *Peter*'s Chair.) Both Father and Son went as far as they could, to accompliſh it.

Cæſar, by his Father's Help, with an Army, by the greateſt Injuſtice, ejected the Petty Princes of *Flaminia* and *Umbria* from their Cities; and *Alexander*, by his Apoſtolical (or rather Apoſtatical) Authority, created his Son Duke of both Provinces, and Prince of the Eccleſiaſtical Diſtrict. But Fate reſiſted theſe Sacrilegious Undertakings: For *Alexander* dy'd in the Year 1503, being poyſon'd by a Fatal Miſtake of the Butler, which was deſigned for ſome rich Cardinals (whoſe Eſtates *Alexander* gaped at) to be drank at Supper.

——— *Nec lex juſtior ulla,*
Quàm necis artifices arte perire ſuâ.

Perillus *made a Bull, to ſhew his Art,*
And was the firſt that in it acted Part.

The moſt filthy Morals of this Pope, (*Oſiander* ſtiles him *ſceleratiſſimus Nebulo, the moſt flagitious Villain*, and ſays, that he had Commerce with the Devil.) his immenſe Ambition, his inſatiable Avarice, his

his deteſtable Cruelty, his unſpeakable Luſt, and his abominable Inceſt with his own Daughter *Lucretia*, whom he had betrothed to his own Brother; Hiſtorians of the Age, as *Guicciardine*, *Ciaconius* and others, have ſet forth, not to mention *Brierius*, and other Moderns. So that *Bzovius* labours in vain to exempt this Pope from theſe Crimes.

James Actius Samnazarius made this Epitaph on *Lucretia*:

Hîc jacet in tumulo Lucretia nomine; ſed re
Thaïs, Alexandri filia, ſponſa, nurus.

Thus

Under this Monument lies out of View,
By Name Lucretia; *but a* Thais *true,*
The Pope's Son's Wife, and Spouſe, and Daughter too.

So much, (and I fear, too much, to offend the Ears of the Chaſte and Modeſt) of this Pope.

A VIEW of the REFORMED AGE.

AT the Beginning of this Age, JULIAN the Second, a Man of the moſt projected and inclined Mind to all manner of Wickedneſs, being promoted to the Pontificate, he gave his Word at his Election, that he would undertake to call a General Council within Two Years. But having gotten the Popedom, he was not ſollicitous of performing his Word; but employed his Mind to enroll Soldiers, to oppreſs the Liberty of the *Italian* Cities, and to enlarge the Diſtricts of St. *Peter's* Patrimony; rejecting with conſummate Pride the Entreaties of the Cardinals.

At length, *Lewis* the 12*th*, King of *France*, chaſtiz'd the Madneſs of the Man; being inſtigated to War by the Pope, commanded in the Year 1510, a Council to be called at *Tours*. That Synod dared to attempt many things againſt the Pope's Authority; and among other things, decreed, That the Vicar of Chriſt, raging too much with Power, ſhould be oppoſed; and that the Pragmatick Sanction ſhould be recall'd into Uſe; and that Embaſſadors ſhould be ſent to JULIAN, who ſhould entreat him to call a Council. JULIAN obſtinately refuſed. Very many Cardinals, protected by the Patronage of *Lewis*, and the Emperor *Maximilian*, in the Year 1511, celebrated a Council at *Piſa*. At the Beginning of the Synod they command JULIAN to appear, arraigning him as

as guilty of nefarious Treachery, and as one of a Violated Faith; and that nothing could be expected worſe, nothing more deſtructive in the Chriſtian Republick, than ſuch a Vicar of Chriſt; and exhibiting a long Roll of his Crimes, decreed to ſuſpend him from the Papal Dignity.

JULIAN, in the Interim, was not wanting to his Cauſe; and on the contrary, takes care, that in the Year 1512, a Council ſhould be celebrated at *Rome* in the *Lateran* Church. He effects, that the *Piſan* Fathers ſhould be condemn'd and curſed. The *Gallick* Arms not proſpering in *Italy*, a little time after the *Piſan* Council is diſſolved. A famous Matter of Triumph is left to *Leo* the Tenth, who ſucceeded JULIAN, dying in the Fifth Seſſion of the *Lateran* Council. He long protracted the Council, and acted *ad libitum*, and according to his Pleaſure. He effected, that the *Piſan* Council ſhould be again anathematiz'd; That the Pragmatick Sanction ſhould be aboliſh'd, and that the Superiority of the Pope above a Council ſhould be defin'd; and that the adverſe Decrees of the Councils of *Conſtance* and *Baſil* ſhould be made void.

The Affairs of *France* being in an ill Condition, *Francis* makes a Famous Concordate with *Leo* the Pope, in the Year 1515, and compels the *Gallican* Church by a ſolemn Decree to renounce the Conventicle of *Piſa*, and adhere to the *Lateran* Council; altho' to this day the *Gallican* Church repudiates the *Lateran* Council, and exempts it from the Number of Oecumenical. 'Tis certain, that That Council had ſcarcely 60 Biſhops preſent, and they, for the moſt part, *Italians*, and the moſt abject Slaves to the *Roman* Chair.

In the Year 1517, *Tetzellius*, and other *Dominicans*, carried the Money-making Indulgences through *Germany*, being ſent by Pope *Leo*; who ſqueez'd the Pockets of the credulous Vulgar.

Luther ſets himſelf to obviate their Boldneſs, and inveighs againſt the Impious Sermons of the *Dominicans*; and by degrees attacks the moſt flagrant Errors of the *Roman* Church; and ſo he happily began the long deſired, the often vain-attempted *Reformation*; which was receiv'd with the greateſt Alacrity and Applauſe by the chiefeſt Men of the Age, diffuſing it ſelf thro' the better Parts of the Weſtern Church; Hell roaring, and the *Roman* See ſhewing its Teeth, and both to no purpoſe.

In the Year 1501, FRANCISCUS GEORGIUS, a *Venetian*, Fellow of the Order of the *Minorites*, one very much addicted to the *Platonick Divinity* and *Talmudical Comments*. He held many Errors, which he had in common with *Origen*. (See his Life, Part I.) Of theſe, his Opinion of the Earthly Paradiſe deſerves chiefly to be noted; whoſe whole Hiſtory (he following *Philo* and *Origen*) wreſts it into an Allegorical Sence. He flouriſh'd in the Year 1501, and dy'd in 1510 *.

In the Year 1505, under the Pontificate of Pope JULIAN II. (that Monſter of a Man, as you may read in the Learned *Howel*, p. 516. and *Collier*'s Eccl. Hiſt. Part I. p. 702.) a certain Hereſie concerning the Conception of Chriſt aroſe: For one PTOLEMY of *Lucca*, a *Ciſteridn* Monk, preach'd in the Church of *Mantua*, that Chriſt was conceiv'd of Three Drops of Blood near the Heart of the Virgin *Mary*, and not in the Womb, as others ſay, according to the Order of Nature. But this Errour was confuted by

* *Cave*'s Append. p. 196.

the

the honeſt Poet, *Baptiſta Mantuan*, and was immediately extinguiſh'd.

And here I cannot forbear (for I confeſs 'tis ſomewhat foreign) to ſhew how freely *Mantuan* reproves the Impiety of the Popes, and of this very Pope JULIAN. Theſe Verſes, among others, he wrote upon the Avarice and Simony of the Popes.

——— *Venialia nobis*
Templa, Sacerdotes, altaria, ſacra, Coronæ,
Ignis, Thura, Preces, Cœlum eſt Venale, Deuſque.

Thus:

Rome, *the Grand Empory of the Chriſtian Orb,*
Where Crowns and Churches, Altars, Prieſts, are ſold.
Prayer, Incenſe, Heaven, and Heaven's Lord for Gold.

Once more;

Sanctus ager ſcurris, Venerabilis ara Cinædis
Servit, honorutæ Divûm Ganimedibus ædes.

Thus:

The Church with Catamites *and* Sharks *is trod,*
And Ganymedes *ſupplant the Prieſts of God.*

I ſtand in amaze, to think how this good Man eſcaped the Pope's Fury and the Funeral Pile: If ſuch held their Peace, the Stones of the Street would not be ſilent *.

Having in the aforegoing Diſcourſe, often mentioned the Controverſie of the *Immaculateneſs of the Virgin Mary*; I ſhall here relate, that in the Year 1509,

* *Bale, Oſiand.* 16. 1, 9. *Forb.* 2, 1, 4.

four *Dominican* Monks, who by evil Arts endeavour'd to defend their Cauſe, were burnt at *Switzerland*; for ſome thought, that the Virgin *Mary*, as others, was conceived in Original Sin. This Opinion other Monks contradicted: But the Scripture does not except the bleſſed Virgin *Mary* from the common Lot of other Perſons: For the Holy Scriptures give this ſolemn Teſtimony to our bleſſed Lord alone, that he was conceived of the Holy Ghoſt, without the Seed of Man: From hence he had no Sin, neither was there Guilt found in his Mouth. But they who aſſert, (as ſome of the Papiſts do) that the Virgin *Mary* was not conceived in Original Sin, endeavour to prove it by this frivolous Argument; that they are afraid, (if it ſhould be granted) that the Mother of Chriſt was conceived in Sin, but Chriſt took his Human Nature from the Fleſh and Blood of this Virgin, leſt from thence any Spot of Sin ſhould fall on Chriſt. As if God the Holy Spirit, by whoſe Operation Chriſt was conceived in the Womb of a Virgin, could not by his Omnipotence perfectly cleanſe from Original Sin that Maſs, out of which the Son of God is made Man, that no Spot of Sin ſhould be. But the Monks of *Bern* pleaded their Cauſe not evil, wickedly and by unlawful Means: For the Prior, Lector, Sub-Prior, and *Cuſtos* of the *Dominican* Monaſtery, got a ſimple Man, a Lay-Brother, made him mad with their Magical and Diabolical Arts; and in the Night feigned falſe Apparitions of the Virgin *Mary*; by which it was aſſerted, that the Virgin *Mary* was not conceived without Original Sin; but when the Lay-Brother at length perceived the Cheat, the aforeſaid Monks took Council to kill him, and endeavour'd to effect it; which the Lay-Brother conſidering, avoided, and reveal'd the Impoſture to the Magiſtrate. The Matter is laid before the Biſhop; who, after a Diligent Inqui-

Inquiſition, deliver'd thoſe Monks to be puniſh'd by the Political Magiſtrate; who ordered them to be committed to the Flames. Such is the Zeal of Popery, to puniſh theſe Monks, becauſe they uſed unlawful Means to eſtabliſh a Truth. And I am apt to think, that it if had been the Reverſe, they might have eſcaped that cruel Death. But this muſt be own'd, that a good Cauſe ought not to be upheld by unlawful Ways and Means. And I cannot excuſe theſe Monks of Sin, tho' their Intention was juſt and honeſt; God will not accept of ill Means to eſtabliſh and ſtrengthen his Religion. St. *Paul* ſays, *We muſt not do Evil, that Good may come of it; whoſe Damnation is Juſt.* A Good Cauſe needs no ſuch *Egyptian* Supports. But the Papiſts, above all Men, need not triumph at the Fate of theſe Men: For how many feigned Miracles are recorded in that Church? Too many at preſent to repeat. I ſhall refer the Reader to Father *Creſſy*'s Church-Hiſtory, where he may abundantly ſatiate himſelf; and likewiſe to a Book ſtil'd, *Reflections on the Devotions of the Church of* Rome; printed for *Royſton* 1674; where he may meet with two Digreſſions on the Miracles of the *Roman* Church *.

Leo the Tenth, called before Joannis Medices, a *Florentine*, deſcended from the moſt ample Houſe of the *Medices*, was made Cardinal by *Innocent* the Eighth, at Thirteen Years of Age. The *Medicean* Family being oppreſs'd by *Charles* the Eighth, King of *France*, he was drove from *Rome*, and lived in Exile in Foreign Parts. In the Year 1503, returning to *Rome*, he fell into the good Graces of Pope *Julian*; and was conſtituted Legate of *Bononia*; and in

* *Baſil. Nigrinus, Oſi.* 16. 1, 13.

the Year 1512, in the Fight at *Ravenna* he was taken Priſoner by the *French*; being brought to *Millain*, he troubled and ruin'd by his Preſence the *Piſan* Council, tranſlated thither by the Cardinals; and immediately by a certain Wile ſlipping out of the Hands of the *French*, he went to his own Province; and in the Year 1513, and in the 37*th* Year of his Age, he was elected Pope by the *Junior* Cardinals, on the 11*th*, and crown'd on the 19*th* of *March*. He continued the *Lateran* Council four Years; which was began by his Predeceſſor *Julian*, the Year before, that he might have an Opportunity to oppoſe the *Piſan* Council; and by his cunning Intrigues puts a Cheat on the Chriſtian World, deſiring Reformation. All things here were acted according to his Wiſh. The Decrees of the Synods of *Conſtance* and *Baſil* are abrogated; the Majeſty of Councils are pluck'd up by the Roots, and the Pontifical See was promoted to the higheſt pitch of Authority. But chiefly in the 11*th* Seſſion, held 1516, the Pragmatick Sanction formerly eſtabliſh'd by St. *Lewis*, King of *France*, by the Suffrages of the whole Council is condemned as Schiſmatical, Nefarious and Injurious to the Papal Authority. All thoſe very Fathers do acknowledge, that the Pragmatick Sanction, and all things contained in it, was approv'd by the Council of *Baſil*. It is determined in that Bull of Revocation of the Sanction, that he cannot be a Member of the Church, who forſakes the Chair of the *Roman* Pontiff; and that Chriſt had appointed the Succeſſors of St. *Peter* to be his Vicars; that he that did not obey them, ought to die the Death: And that which was of the greateſt Moment, that the *Roman* Pontiff for the time being, had, as it were, Authority over all Councils; and had the full Right and Power of indicting, tranſlating, and diſſolving Councils; and that this was manifeſt from Scripture-Teſtimony, from the

the Sayings of the Fathers, from the Decrees of Canons, and from the Confeſſion of Councils themſelves.

But LEO, if any Man ever was, was a mere Atheiſt; to indulge himſelf was his only Religion. *Oſiander* relates, that Cardinal *Bembo* one Day talking with him of things relating to Religion, Pope LEO makes this Anſwer; *Quantum nobis & noſtro cætui profuit fabula de Chriſto ſatis eſt omnibus ſeculis notum:* That is; *It is ſufficiently known to all Ages, how much Profit accrues to us, and our People by this Fable of Chriſt.* This is ſufficient to ſhew his Atheiſm.

At the Beginning of his Pontificate, after that the War againſt *Lewis* the Twelfth, King of *France* (that had been excommunicated by his Predeceſſor) did not ſucceed according to his Expectation; LEO with the greateſt Perfidy, broke the League (that he had formerly enter'd into) with *Maximilian*, the Emperor, and the *Helvetick* Body, and went over to the *French*, and by his Apoſtolical Authority, preſented to him the Empire of *CS.*

About the Year 1515, he order'd *Tezelius* the *Dominican* Monk, into *Germany*, and others into other Places; who ſcrap'd together an immenſe Treaſure from the Sale of Indulgencies. This was done by the greateſt Impiety, Injuſtice and Impudence. And theſe bold Hucſters of Indulgencies, every where (as a Coeval Biſhop confeſſes (See *Onus*, Eccl. *Coll.* 1531.) preach'd, that all, both living and dead, through thoſe Indulgences, ſhould every where without any Difference, be looſed from all Puniſhments; and likewiſe Faults; and ſhould be immediately ſaved: So that if any Sinner ſhould happen to die in the Purſuit of theſe full Pardons, he ſhould be immediately received into Heaven without any other Temporary or Purgatorian Satisfaction.

This I account a downright Cheat, and direct Atheiſm; not having any Foundation in Reaſon or Scripture; and this is the Reaſon that I put this Pope into the Liſt.

'Twas an old Obſervation of Biſhop *Jewel*, that great Light of the *Engliſh* Church, that Indulgences and Purgatory made the Pope's Pot to boyl; and there's no doubt to be made, that theſe Doctrines are of vaſt Advantages to the Papal Chair.

But not now to expatiate, In the Year 1521, this Pope died, tho' not without ſuſpicion of being poyſoned. A juſt Puniſhment for his poyſoning and deſtroying ſo many Thouſands. *Oſiander* adds, that when LEO heard at a Feaſt, that the *French* were overcome, ſlain, taken and expelled from *Italy* by the Emperor, being above meaſure joyful in his Cups, he is ſaid to expire *. Upon which Account *Actius Sannazius* compoſed the following Diſtich;

Sacra, ſub extrema, ſi fortè requiritis horâ;
Cur Leo non poterat ſumere, vendiderat.

Thus;

If at the laſt you crave the Sacrament,
Why Leo *took it not, for Gold it went.*

In the Year 1524, CLEMENT the Seventh, a *Florentine*, ſuppoſed to be the Baſtard of Pope LEO, and the Son of his Natural Siſter, got the Papal Chair. He is accuſed by Hiſtoriographers to be the Raviſher of Virgins, and Women, a *Sodomite* (who advanced

* *Cave's* Append. 205. *Chron. Func. Bale, Nigrinus, Baſilius, Chytreus, Oſi.* 16. 1, 17. *Howel's* View, 545, *Forb.* 12, 8, 11. 16, 7, 24.

his

his Catamites to great Dignity) and Perjurious; and that he poyſoned ſome of the Cardinals; and that he was poyſoned ſix times *re infectâ*; and the ſeventh time it was effected. 'Tis believed, that before his Death, he labour'd under the Lowſie Diſtemper. After his Burial, the *Romans*, enrag'd at his paſt Villanies, dug up his Body, cut off his Noſe, Ears, and Genitals, and put up this Title, *Perduellio Maximus*; *Greateſt of Villains*. All which things, if true, ſhew what a glorious Succeſſor grac'd St. *Peter's* Chair. I ſhall leave the Papiſts to boaſt of his Infallibility. 'Twou'd be well, if they can prove him a Chriſtian. Let them begin when they pleaſe, to free him from theſe monſtrous Accuſations *.

In the Year 1524, THOMAS MUNSTER, Preacher of *Alſted* in the Borders of *Turingo*, began to ſow his Seeds of Sedition; omitting the Evangelical Doctrine, which he at firſt profeſſed; not only rejecting the Papal, but alſo the Doctrine of *Luther*; and diſperſed new Opinions among the Vulgar; which ſeeing they were ſo vilely abſurd, and nevertheleſs ſo memorable, I ſhall recite them *Verbatim* from *Sleidan*. He taught, That the Doctrine of the Pope and *Luther* was vitious and impure; That the Pope tied up too much the Minds of Men with hard Laws and Bonds; That *Luther* was for looſing thoſe Bonds, and ſinned on the contrary ſide by too much Indulgence; nor did he deliver the Truths of the Spirit; That the Popes Decrees ought to be neglected, becauſe they confer nothing to Salvation: For to obtain Salvation, he ſaith, firſt, all manifeſt Crimes are to be avoided; ſuch as Murder, Adultery, a Reproach

* *Chron. Func. Bale, Nigrinus, Howel's* View, p. 460. *Sleidan, Oſi.* 16. 1, 34.

of the Name of God. The Body is to be chaſtis'd and macerated with Faſting and mean Clothing; That the Countenance ought to be compoſed to Auſteritity: That they muſt talk ſeldom, and wear long Beards. This and the like, he called the Croſs and Mortification of the Fleſh. He ſaid, That when Men are inſtructed in this manner, they ſhould withdraw privately from the People, and often think of God; what he is, whether he takes care of us, whether Chriſt died for our ſake, or whether our Religion is to be preferr'd to that of the *Turks*; That we muſt require a Sign from God, to teſtifie to us, that we are his Care, and that we are in the true Religion; That if he does not give us a Sign immediately, we muſt nevertheleſs go forward, and be inſtant in Prayer; That we muſt grievouſly Expoſtulate with God, as if he did not mind us. For when the Scripture promiſes, that God would beſtow what was petitiond for, he would act juſtly with that Man, that deſires the true Knowledge of God, if he exhibited no Sign. This Expoſtulation and Anger, he ſaith, was high-pleaſing to God; becauſe from it he ſaw the Propenſion and Ardour of our Mind; and there is no doubt, but if God was ſollicited in this manner, he would declare himſelf by ſome conſpicuous Sign, and reſtinguiſh the Thirſt of our Mind, and act with us, as formerly he did with the Fathers. He alſo taught this, That God opened his Mind in Dreams; and in theſe MUNSTER placed the Foundation of his purpoſe. And he that could unfold his Dreams, was celebrated with great Praiſes. And when upon this Reaſon he had got many Followers, he began to enroll them; who ſwore to aſſiſt him to deſtroy the old Magiſtrates, and ſubſtitute new ones: For, ſays he, 'tis ſo commanded of God. Theſe were the Fanatical Opinions of MUNSTER, by which he faſcinated many

to

to ſtir up a Sedition, and for which he was ejected from the Borders of *Saxony* *.

Philip, Prince of *Heſſe*, encouraging the Army to fight the Ruſticks who were deluded by MUNSTER, fell on them, and ſlew 5000. MUNSTER flying, hid himſelf in a Bed in a Village, and pretended Sickneſs; but is known, taken, and brought to *George*, Prince of *Saxony*, and *Philip* the Landgrave; there being reprov'd by them, he endeavour'd to defend himſelf. Being afterwards queſtion'd to diſcover his Confederates, and crying out through Grief, Prince *George* ſaid, *Thou* Munſter, *art now tormented; but think on the Slaughter of the Miſerable, which being deceiv'd by thee, yeſterday periſh'd.* Then *Munſter*, with great Laughter reply'd, *They might thank themſelves.* When he was to be beheaded, he was ſo cowardly, that thro' Perturbation of Mind, he could not repeat the Apoſtles Creed; wherefore he repeated it after the Duke of *Brunſwick*. Being near Death, he acknowledg'd his Sin, and exhorted the Princes to Clemency and Moderation; and that they would read the Books of the *Kings*, and was immediately beheaded. So this was the End of a dangerous bloody War. Some number the deluded Ruſticks to be 100000 Men. But no *Sedition* is happy †.

In the Year 1526, Satan (ſays *Oſiander*) was not contented (that he might hinder and deform the ſincere Doctrine of the Goſpel, [you muſt always underſtand him according to *Luther*'s Scheme] to ſtir up the *Sacramentarians*, that is, the *Calviniſts*, *Zwinglians*, and others, ſeditious Fanatical Concionators, ſuch as MUNSTER and his Crew; but alſo he invited

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* *Sleiden, Buckholtzer, Of.* 16. 1, 36. *Prat.* 343.
† *Of.* 16. 1, 39. *Roſs* of *Munſter*. *Sleiden*.

Schwenck

Schwenckfeldius, with new Opinions to moleſt the Church of Chriſt.

GASPER SCHWENCKFELDIUS was of *Oſſing*, deſcended from an Ancient and Noble Family; one endu'd rather with a happy, than good Wit, tinctur'd with ſome Learning, by Nature pleaſant; in whom there was much Eloquence, but little Learning. He coined new Opinions, and had his Followers and Defenders. *Crantwell* the Canon, and *John Warner* the Preacher, and ſome other not Vulgar Doctors (but for a time) he bewitch'd. His chief Errors were theſe, *viz.* That Men cannot be converted, regenerated, ſaved, by the External Miniſtry of the Word of God; without it they may; and therefore Men are not oblig'd to hear the Preaching of the Word of God; for Outward Preaching does not touch the Heart, ſo that it may be changed: But 'tis only the External Teſtimony of Chriſt, when the Heart within is illuminated, converted, regenerated by the Holy Spirit, before he can hear the Sermons of the Goſpel. 2*dly*, That Outward Baptiſm effects nothing towards the Regeneration of Man; and therefore is not neceſſary to the Salvation of Man: Nevertheleſs the Uſe of which he forbids not; but holds it for an indifferent thing. 3*dly*, In the Lord's Supper he denies the Body and Blood of Chriſt to be exhibited with the Bread and Wine: And if any one would attain a True Opinion of the Words of Chriſt, relating to the Lord's Supper, the Words of the Inſtitution (ſays *Oſiander*) are to be remov'd, and a *Spiritual Interpretation* is to be ſought for, *viz.* this; *My Body is this; that is, my Body is Spiritual Meat, nouriſhing the Souls, as Bread the Body.* [This muſt be noted once for all, that *Oſiander* was a *Conſubſtantialiſt*, a ſevere *Lutheran*; who, as all *Lutherans* do, held that Chriſt is corporally preſent in the Sacrament;

crament; and the Nature of the Elements are not changed, (as the *Romaniſts* imagine) but continue Bread and Wine.] This Doctrine is more monſtrous (and that can ſcarcely be) than That of *Tranſubſtantiation.* And, I confeſs, I ſee not much amiſs in the Notion of SCHWENCKFELDIUS, provided he had aſſerted the Truth and Reality of Chriſt's Preſence in the Holy Sacrament, without *Conſubſtantiality* and *Tranſubſtantiality*: For he had then hit the True Notion, as the Church of *England* has in theſe Words; *The Body and Blood of Chriſt, which are really and indeed given and received by the Faithful in the Lord's Supper.* That's the Golden Mean betwixt the *Lutherans, Papiſts, Calviniſts* and *Zwinglians.*

But SCHWENKFELDIUS alſo had ſtrange Notions concerning the Perſon of Chriſt: For he denied, that the Human Nature of Chriſt was a Creature; and aſſerted, That the Humanity of Chriſt after the Reſurrection was in all things equal to the Divine Nature; ſo truly, that now the Human Nature of Chriſt was in Eſſence and Virtue equal to the Divine, that it was God himſelf. Moreover (ſays *Oſiander*) That Man was juſtified by Faith and Works, and not by Faith only. [I ſee nothing amiſs in this Aſſertion, if he meant the Works of the Goſpel and not the Works of the Law, as Charity, Juſtice and the like. St. *James* and St. *Paul* would be ſoon reconcil'd, if Men would calmly conſider, That the Latter had a regard to the Times of the Law, and the Former to the Goſpel-Times; as Dr. *Blackall* (the late Famous Biſhop of *Exeter*) has clearly made appear, in an Excellent Sermon preach'd before the celebrated and renown'd Univerſity of *Cambridge.*] That the Miniſtry of the Preachers who are Vicious in their Morals, is not efficacious to the Salvation of their Auditors, although they teach right, and adminiſter the Sacraments according to the Inſtitution

tion of Chriſt. [The Church of *England* is of another Opinion, as I have alledg'd the Words in the *Second Part*. It were to be wiſh'd, That all its Clergy were as pure and unſpotted in their Morals, as the Doctrines of the Church are juſt and right. But this I muſt ſay, That 'tis highly unjuſt to aſſert, That Chriſt's Ordinances cannot tend to Salvation, if adminiſtred by unhallow'd Hands.] That all the Fathers of the Old Teſtament deſcended into Hell, and were there detained till the Reſurrection. [If by Hell here is meant the Place of the Damned, 'tis a horrid Notion, and as ſuch ought to be had in Abomination: But having only the Opinion of *Oſiander*, who mentions the Word *Infernum*, I ſhall ſuſpend at preſent my Judgment.] But he added more Errors than theſe; which may be underſtood from the Writings of Learned Men, who have refuted the Impious Ravings of SCHWENCKFELDIUS: For he publiſh'd more than Fifty Fanatical Libels; and alſo wrote many private Letters to Men, Women and Virgins; and wander'd many Years thro' the principal Cities of *Germany*, in which he bewitched many Rich and Noble Perſons, by flattering Speeches and Complements, that his Poyſon (to the Time of *Oſiander*) occultly lurk'd in ſome Evangelical Cities. He was admoniſh'd by ſome Learned and Religious Divines, who had private Conferences about Religion with him; but he pertinaciouſly and obſtinately perſiſted in his Errors, profeſſing, that he differ'd from the Papiſts, *Lutherans*, *Sacramentarians* and Anabaptiſts: For he preferr'd his Enthuſiaſtical Illuminations, *viz.* the Illuſions of Satan, to the Holy Scriptures*.

* *Bucholſter. Schluſſelbergius*, Tom. 20. *Oſi.* 16. 2, 3. *Prat.* 460.

Where,

Where, and when he died, is not manifeſt: For he ſeldom ſtay'd long in a Place.

In the Year 1527, The Sect of the *Anabaptiſts* increaſed; taking their Name from Re-baptizing Thoſe who joyn'd with them: For they deny'd that Infants ought to be baptiz'd; That Baptiſm is neceſſary or profitable for them. But ſome of them blaſphem'd Infant-Baptiſm, calling it *Lavacrum Caninum, Dog Baptiſm.* Although they were divided into various Sects, and are called by different Names, as you ſhall hear immediately; yet all agree in theſe Errors; That Children ſhould not be baptiz'd; That an Oath is not to be taken, tho' requir'd by the Magiſtrate; That Chriſtians cannot perform the Office of a Magiſtrate with a good Conſcience; That in the Holy Supper of the Lord the Body and Blood of Chriſt are not preſent; (*Oſiander* means according to the Notion of *Luther*) That 'tis not lawful to wage War; That Internal Illuminations are to be much eſteem'd, and to be preferred to the open Teſtimonies of Scripture. Many contend, that Eſtates of Neceſſity ought to be in common; pretending the Example of the *Primitive Church*; which Article, nevertheleſs, the richer *Anabaptiſts* do not approve of. Beſides theſe erroneous Opinions, ſome of them hold more, and thoſe more abſurd. Thoſe of *Munſter* aſſert, that all the Writings of the Old and New Teſtament are to be reſtinguiſh'd; and the Cogitations of the Heart are only to be followed. Others teach, That the Word of God is to be propoſed to none, except in the conſtituted Order of the *Anabaptiſt*, and in the Sign of its Covenant; That the Word of God cannot be underſtood without *Anabaptiſtical* Prophets; That the Old Teſtament is of no Validity with Chriſtians: Therefore they illude the Teſtimonies of the Old Teſtament, alledg'd againſt

againſt them ; nor will ſuffer themſelves to be convinc'd by them ; That all the Books in the New Teſtament in all Languages, *Greek*, *Latin*, *Germanick*, &c. were corrupted ; and that no more Authentick Copies were extant in the World ; That there were not three Perſons in the Holy Trinity, but only three Names ; (an Old Hereſie reviv'd !) That Chriſt is not True, Eternal, Omnipotent God, with the Father and the Holy Spirit, in one indiviſible Eſſence ; That the Son of God did not take the Human Body and Soul, neither did he aſſume the Human Nature from the Fleſh and Subſtance of the Virgin *Mary* : And nevertheleſs, they would ſeem to believe the Two Natures in Chriſt ; That Chriſt did not ſuffer to ſatisfie for our Sins ; but only to give an Example of Patience, or only that he certainly ſuffered for Original Sin ; That *Mary*, after the Nativity of our Bleſſed Lord, had more Children from the Cohabitation of *Joſeph* ; That Chriſt before the laſt Day ſhould enjoy a Corporal Kingdom, in which the Saints alone (that is the *Anabaptiſts*) ſhould reign and have Dominion ; That Chriſt ſhould deliver the Sword to them, to ſlay all, that were not marked with the *Anabaptiſtical* Sign of the Covenant ; That Man had a Free-Will and Power of fulfilling the Law ; That Original Sin and a depraved Concupiſcence was not Sin ; That in Infants was not Original Sin worthy of Damnation ; becauſe they were purged from that Sin by the Blood of Chriſt.

Others aſſerted, That Infants after the Death of Chriſt, were not born in Original Sin ; That the Law was poſſible for Man to perform ; That Chriſt did give more perfect Laws than *Moſes*. [I ſee nothing amiſs in this, if taken in a true and qualified Sence ;] That no Man could be juſtified before Chriſt, and ſaved, by Faith only in Chriſt, without his

his proper Works and Paſſions. [This Article has no Venom in it; take it as formerly ſpoken in reſpect to St. *James* and St. *Paul*.] That the Regenerate and Believers in Chriſt were ſo intirely perfect, that they could not ſin, altho' they acted againſt the Law of God; and that therefore it was lawful to lead about another Man's Wife, as his own, provided ſhe had given into the *Anabaptiſtical* Sect; That the *Anabaptiſtical* Church alone was the true Church of God. [This was pure *Donatiſm*, that confined the Church of God to a Corner of *Africa*; yet nevertheleſs, amongſt the Sects of *Anabaptiſts*, one would damn and excommunicate another for Hereſie:] That the Evangelical Preachers were not to be heard or attended to, becauſe (as they ſay, tho' falſly) they talk'd falſe Doctrine, and lived looſely, and took Stipends; That none could obtain Remiſſion of Sins by Baptiſm; That none could be ſaved, except he gave away in common; That Chriſtians were free to have more Wives than one; That the Soul ſeparated from the Body by Death, did ſleep (in the Grave) till the laſt Day; That the Damned, all Impious Men, and Devils ſhould be ſaved at the laſt *. [This, as before hinted in the firſt Part, was the unhappy and ungrounded Notion of *Origen* and others.]

The Followers of DAVID GEORGE, the *Hollander*, are to be referred to the *Anabaptiſts*. This cunning Fanatical Fox abounded in Wealth; from hence he obtained Followers and Approvers of his Errors: He aſſerted, That the Doctrine of *Moſes*, of the Prophets, of Chriſt and his Apoſtles, was maimed, imperfect and unprofitable; but his own was efficacious

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* *Sleidan. Schluſſelberg* Tom. 1. *Oſi*, 16, 2, 4. *Prat*. 25.

to make a Man happy. [See the Pride and Ambition of the Heretick.] And now I ſhall give you a Touch of his outragious Blaſphemy: For he had the helliſh Impudence to aſſert, that he was the true Chriſt, and Meſſiah, born not of the Fleſh, but of the Spirit of Jeſus Chriſt; (which Spirit of Chriſt, the Fleſh of Chriſt being reduced to nothing) was preſerved hitherto, in a certain Place, unknown to all Saints, and now was delivered whole, and infuſed into the Soul of DAVID GEORGE. That he was about to reſtore the Tabernacle of God, the Church; but not by the Croſs and Death, as the other Chriſt did. [*No, I believe not.*] That he was endow'd with that Power, as to retain and abſolve Sins, and to grant Salvation; and that he ſhould Judge the World; That Chriſt preached to Boys (mere ſimple Men) to retain them in their Duty, until DAVID GEORGE came, who ſhould act all things with a true, pleaſing, rectified Spirit; That he was that *Minimus*, that *little one*, that Chriſt ſpake of, that the leaſt was greater in the Kingdom of Heaven; That he could remit the Sin againſt the Holy Ghoſt, becauſe he [*O Blaſphemous Villain!*] was more excellent than Chriſt; That Marriage was free; [This I underſtand, either of Plurality of Wives, or of Divorcing former, and Aſſuming new ones.] But who does not admire that Men ſhould be found, that would give an Ear to ſuch blaſphemous Furies and believe them! But this mighty *Don*, this Firſt-born of Satan, (for ſo a Man may juſtly ſtile him for his Blaſphemies) for fear of Puniſhment, without doubt, withdrew from the Lower *Germany*, and went with his Family to *Baſil*, where he lived ſplendidly, diſſembling his Opinions; but yet his Followers continued in Lower *Germany*. DAVID died at *Baſil*; and ſome Years after, his Hereſie broke out; wherefore the Senate of *Baſil* commanded, that his Body

dy ſhould be taken out of the Grave, and be burnt by the common Hangman *.

Among the now recited Sects in Lower *Germany*, there were alſo *Adamian-Anabaptiſts*. They that would enroll themſelves, before they were accepted, ſtood before the Congregation with their Cloaths off; the Males were compelled to go naked, like *Adam* before the Fall [from which they were call'd *Adamites*] a whole Hour, walking in the midſt of Men, Women, and Children, and viewing thoſe about them; if when the Hour is paſt, they do affirm, that they had no *Prurigo* or *Tentigo* of the Fleſh, they are received by the *Adamites* into their Communion, as having the Gift of Perfection. But if they confeſs, that they had any Concupiſcence of the Fleſh, they were by them repudiated.

It is reported of the *Memnoniſt Anabaptiſts*, that meeting in the Night, with the Candles extinguiſhed, they exerciſe their moſt filthy and promiſcuous Luſts, crying out with a loud Voice, *My Spirit deſires your Fleſh.*

The *Abecedarian Anabaptiſts* condemn thoſe that know to read and write.

The *Frankiſt Anabaptiſts* (ſo called from *Sebaſtian Frank*) teach, that all things in the Holy Scripture, are uncertain, dubious, and full of Contradictions.

The *Flemingian Anabaptiſts* not only condemn Infant-Baptiſm, but Wedlock †.

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* See *Roſs* on *David George*. *Prat.* p. 139.
† *Prat.* 22. *Roſs*, View, p. 229, 230.

But whoſoever has a mind to read more of the *Anabaptiſts*, I ſhall refer him to the moſt Excellent, Learned and Indefatigable Labours of the Reverend Mr. *Wall* in his *Hiſtory of Infant-Baptiſm*; eſpecially the Eighth Chapter of the Second Book. Should I condeſcend to give a more particular Account of them, I ſhould be obliged to a tedious Task of tranſcribing; I ſhall therefore deſiſt from ſo ungrateful a Task, and ſhall heartily recommend the Peruſal of that valuable Book to the Curious and Inquiſitive. It was Printed for *Richard Burroughs* at the *Sun* and *Moon* in *Cornhill*, in 4*to*, 1707.

Having this Opportunity, I cannot forbear giving an Account of a late Lay-Author; but a Young, tho' honeſt and Ingenious Writer; I mean, Mr. *Joſeph Smith*; who is well known for his hearty Writings for the Faith of the Church of *England*; particularly, of what he ſays of the ſeveral ſorts of *Anabaptiſts*. "There are, (ſays he, and I truſt his Information is juſt) "full Sixteen ſeveral and diſtinct "Opinions among thoſe generally called *Anabaptiſts*; "ſome call themſelves *Generals*; that is, they believ-"ed, Chriſt died for the whole World; others, "*Particulars*; and thoſe confine the Efficacy of his "Death to only their own Congregation; ſome "think it their Duty to ſing Pſalms; others not: "Some are *Socinians*; ſome *Millenarians*; ſome *Se-"venth day* Men; and ſome, they know not what "themſelves *.

In the Year 1528, BALTHASAR HABMAJER, an *Anabaptiſt*, was burnt at *Vienna* in *Auſtria*; For he was a furious Fanatick.

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* *Modern Pleas for Schiſm and Infidelity*, p. 15. 3d Ed.

What

What would Mr. *Whiſton*, and other Modern Hereticks think, if they ſhould meet with ſuch Treatment? Shall other Chriſtian Countries excommunicate and commit to the Flames vile Hereticks; and ſhall *Great Britain* be the only Country that cheriſhes and protects them: How will the *Papiſts*, *Calviniſts*, and *Lutherans* triumph at our too much Lenity, (Lenity ſhall I call it, or rather Puſillanimity, or downright Cowardice; if not Infidelity, or at leaſt an Encouragement to it?) And the Church of *England* will be liable to be the Scorn and Ridicule of the whole Chriſtian World. Some muſt expect to give an Account of their Proceedings, or a zealous God will be unto them a conſuming Fire *.

In the Year 1531, At this time, (ſays *Oſiander*) in which the Pious and Holy Confeſſion of the true Religion (he means that of *Luther*) was publiſh'd at *Augsburgh*, and notified to the whole Chriſtian World, Satan on the other ſide, endeavoured to pollute and defile the Church of God with a moſt miſchievous and abominable Hereſie, excogitated againſt the Holy Scripture: For he ſtirred up MICHAEL SERVETUS, who reduced from Hell to Earth the blaſphemous Opinions of *Arius*, (as Mr. *Whiſton* does at this Day.) He, when he had ſtayed long at *Paris*, from thence removed into *Africa*, that he might learn there the *Saracen* Tongue, and that he might better read and underſtand the *Alcoran*, wrote in that Language. He learnt his *Dogmata* or Opinions from the *Turkiſh Alcoran*. Returning therefore to *France*, he began to ſow and diſſeminate his Poyſon. He publiſh'd alſo many Books, in which he endeavour'd

* *Buckhoſter*, *Oſi.* 16, 2, 7.

to defend and palliate his Blaſphemies; the Titles of which were *Six Books of the Trinity. Dialogues of Regeneration. Epiſtles. An Apology.* The Bible, printed at *Lyons*, where he was Corrector, he, as a *Forger*, corrupted wickedly and fraudulently, with impious Gloſſes accommodated to his Errors, the 53*d* Chapter of *Iſaiah*; ſpeaking of Chriſt, he transfers to *Cyrus* King of *Perſia* *.

SERVETUS had afterwards many Followers; among whom theſe were the Principal, *Valentinus Gentilis*, a *Campanian*; *Georgius Complutius*, a Phyſician; *Gribaldus*, a famous Lawyer, *Joannis Alciatus* of *Millain*; *George Paulus*, Preacher at *Cracow*; *Peter Stratorius* and *George Blandata*, a Phyſician, and *Bernardinus Ochinus*.

Theſe were the Companions of SERVETUS, in *Poland* and *Lithuania*; who ſpread his Hereſie at *Boruſſia*, and afterwards went to *Tranſilvania*; where *Francis David* began to defend the ſame Opinion with LEO ABBAS, an Impious *Arian*.

Theſe Aſſociates of SERVETUS were afterwards called *Anti-trinitarians*, becauſe they impugned the Holy Trinity †.

Theſe were the Blaſphemous and Erroneous Opinions of SERVETUS; That the Father only and alone is true God; not the Son, nor the Holy Ghoſt; That the *Logos*, or Word of God, was not Eternal, but only did begin, when God pronounced his Opinion of creating the World; And he aſſerted, that the Words of St *John*, *In the Beginning was the Word*, were not to be underſtood of *Jeſus Chriſt*; that the Soul of Chriſt did conſiſt from the whole

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* *Conradus, Schluſſelb. Prat.* 446. *Buckhoſter, Oſi.* 16. 2, 21.

† *Forb.* 2, 1, 15.

Soul of the World, and the Soul of Man; That the Subſtance of the Fleſh of Chriſt, and the Subſtance of the Word, was one Subſtance; That the Holy Spirit was not always God; And that God was the Father of the Holy Ghoſt; And that there was no real Difference betwixt the *Word* and the *Holy Spirit*; That all Creatures were of the Subſtance of God, and ſo all were full of the Gods; That created and uncreated Beings did meet and convene into one Subſtance of the *Soul* and *Spirit*; That there was never in the Law a God to be truly adored; but Angels, delineating God, were to be ador'd; That the *Souls* of Men were ſubſtantially from Eternity, and were Conſubſtantial and Eternal; That the *Soul* and its *Subſtance* were from God; That Man, in Concerns of Faith, had a Free Will; That no Man was damned for Original Sin; That the Body only was occupied by the *Serpent*; but the Soul, without Fault was condemn'd to the Firſt Death and Hell; That *Mortal Sin* could not be committed before the Age of Twenty; That the Obſervation of the Law was impoſſible; That *Jews* and *Gentiles*, who lived well by the right Notion of Nature, were juſtified from the Beginning; That the Fathers were juſtified by the Works of the Law; but all that were juſtified by the Goſpel, were not Partakers of Eternal Life; That the Defect of the Promiſes was no Obſtacle to the *Turks*, becauſe they rightly prayed; That Adult, and not Children, ought to be Baptiz'd; That thoſe baptiz'd in Infancy, are not regenerated of *Water* and the *Spirit*; That no Infants, either of the *Ninivites* or any *Barbarians*, are to be damn'd; becauſe *God* is merciful.

SERVETUS had moreover many Errors, and moſt abſurd Opinions, which, with the now recited, were refuted by the Learned, both *Orthodox* and *Calviniſts*. When SERVETUS had long wander'd through *France*, he lay hid ſometime at *Venice*; and returning to *France*, he was apprehended in the Province of *Lyons*, for his Blaſphemies. But from thence by a common Lye, he evaded, profeſſing himſelf to be an Enemy to the *Lutherans*. Being thence diſmiſs'd, he was taken at *Geneva*, and thrown into Priſon, and was required to plead his Cauſe. And *Calvin* himſelf accuſed him before the Civil Magiſtrate of *Geneva*, of Impious and Blaſphemous Opinions. He behav'd himſelf very petulantly in the Priſon; and did not abſtain from his black Blaſphemies towards God, and his Reproaches towards the Miniſters of the Church. He was audacious in citing Authors he never read; neither could he by any means be brought from his Opinion.

At length the Senate of *Geneva* having conſulted with ſome of the Miniſters of the *Helvetick* Church concerning the Doctrines of SERVETUS, pronounc'd in publick, that SERVETUS ought to be puniſh'd with Death.

At this News SERVETUS was not at all concerned; but perſiſted immoveably in his Errors; and could ſcarcely be perſuaded, that the People ſhould be commanded to offer up Prayers to God for him. At laſt he was burnt at *Geneva* in 1555.

What thinks Mr. *Whiſton* of this? I ſhall leave him to take his cool Reflections on it; Becauſe the *Anti trinitarians*, which at thisDay (that is to the time of *Oſiander*) wander in *Poland*, *Tranſilvania*, and *Leſſer-Poland*, came out of the School of SERVETUS; and (with a little Change) diſperſed the ſame Errors and a little after the Death of SERVETUS propagated (with ſomewhat of Difference) the Blaſphemies of *Arius*.

Here

Here chiefly in this place I ſhall recite the Hiſtory and Blaſphemies of the *Anti-trinitarians* in the Words of *Schliſſelbergius*.

Some Years being paſt after the Death of SERVETUS, ſome certain Sparks, as from the Embers of SERVETUS, began to ſhine and brighten at *Geneva*; For from *Italy* met there GEORGE BLANDATA, the Phyſician, MATTHEW GRIBALDUS, the Lawyer, PAULUS ALCIATUS, and VALENTILUS GENTILIS (See *Matteir's* Eſſay againſt *Arianiſm*, p. 8, 75. and ſo on, printed for *H. Clements*) who had travers'd the whole Kingdom of *Naples*, came hither alſo.

Theſe, as they were Men of a turbulent and unquiet Wit, began among themſelves to diſpute privately of the uſual Words of the Church, *Trinity*, *Hypoſtaſis*, *Perſon*, *Ouſia*, *Subſtance*, *Homouſia*, (*ſame Subſtance*;) and VALENTINUS breaking forth in his Pride, began more clearly to aſſert, that the Churches did grievouſly err with the *Papiſts*, concerning the Trinity. A Confeſſion of Faith is propoſed in the City, by the *Genevan* Miniſters of the *Italick* Church; To which, among the reſt, GENTILIS ſubſcrib'd; but immediately changing his Mind, he return'd to his Vomit, and began again to vent his Poyſon in Corners: Being ſummon'd, he aſſerted, that he was obliged by the Pricks of his Conſcience ſo to do; and being by the Senate order'd to the Priſon, he there manifeſtly oppugn'd the Doctrine of the ever-ſacred Trinity. At length, ſeeing that he could not eſcape, he recanted both in Word and Writing. But his political Judges decreed him a Penance for his Publick Blaſphemies; that he, ſtark naked, and bare-foot, ſhould walk to *Amyſia*, and proſtrate himſelf before his Judges, beg pardon, and with his own Hands, in the View of all Men, ſhould burn his Blaſphemous Books and Garments; and laſtly, in ſuch a manner, at the Sound of the Trumpet, ſhould

be led thro' all the Streets of the City for a publick and ſolemn Teſtimony of his true Repentance; and afterwards ſhould promiſe upon Oath, that he would not without leave of the Magiſtrate, depart the City.

But GENTILIS violating his Oath, withdrew himſelf privately without the Knowledge of the Magiſtrate; and went to *Gribaldus*, one of his Faction, then at *Bagiarum*, where he collected the Fundaments of his Ravings; thence he went to *Lyons*, where he pick'd up Teſtimonies from the moſt ancient Fathers; nay, more than that, from the *Alcoran* it ſelf. Afterwards returning to *Bagiarum*, went to the *Præfect* in the Diſtrict of *Bern*. From whence he was diſmiſs'd upon this Condition, *viz.* to live quietly. Being diſmiſs'd, he took care that his Confeſſion ſhould be printed, which he deliver'd to the *Præfect*; and he adds Diabolical Criminations againſt the Great *Athanaſius*, whom he villanouſly called *Sataneſius*. But returning again to *Lyons*, he was there impriſoned for his diſperſing Blaſphemies; and there diſſembling that he was engaged in a Theological War againſt the *Lutherans*, he made his Eſcape. Afterwards coming into *Poland*, he was invited by BLANDRATA the Phyſician, and ALCIATUS, with whom he ſojourned more than two Years. But when theſe *Servetians* began to jangle among themſelves, BLANDRATA turned *Arian*, ALCIATUS a *Mahometan*, as GENTILIS reports.

Sigiſmund, King of *Poland*, publiſhes an Edict, in which he commands all Strangers, Authors and Defenders of any new Opinion, to depart the Kingdom, and go into Baniſhment.

Upon this Occaſion VALENTINUS was ejected, and went into *Moravia*, and there chimes in with the *Anabaptiſts*; and from thence to *Vienna*. And when he could not find a Place to reſt in, he return'd into

into *Savoy*, and came again to the *Præfect* of *Bagia*, expecting a publick Diſputation with thoſe of *Bern*. The *Præfect* being adviſed of the Blaſphemy of the Man, and the Troubles he was the Occaſion of, throws VALENTINUS into Priſon.

In the Year 1566, by the Command of the Magiſtrate, he is brought to *Bern*. But there, firſt of all, VALENTINUS requir'd, that he might not be accounted guilty; but that he might ſuſtain the part of an Actor, or Diſputant; becauſe he had come thither willingly, and neither knew he what Adverſaries he had; and alſo pretending that he was not convicted of any Hereſie. At length the Judges gave their Opinion, that for his horrid Blaſphemies towards God, for his diſperſing Manifeſt and Pernicious Errors, for his Seditious Riots, and for his Perjury, he ſhould die. Being brought to Puniſhment, he continued obſtinate in his Error; and often boaſting, as is the manner of all *Hereſiarcks*, and falſe Doctors, that he ſuffer'd for the Glory of the moſt High God. He did not ceaſe to vomit up his Blaſphemies againſt God with his curſed Mouth, till he was beheaded.

Altho' SERVETUS, and VALENTINUS GENTILIS, thoſe Abominable Hereticks, were diſpatch'd out of the World, yet their Hereſies and Blaſphemies were not extinct with them: For new Hereticks, moſt bitter Propugnators of thoſe Blaſphemies, continued in *Tranſilvania*: Neither were they ſilent in *Poland*: Laſtly, In the *Palatinate* about the *Rhine*; chiefly, at *Heidelburg*, ſome *Calviniſts* (ſays *Oſiander*, a moſt bitter Enemy upon all Occaſions to them) among whom were ADAM NAUSERUS, Chief Miniſter of the Church dedicated to the Holy Ghoſt, and JOHN SILVANUS, began to ſpread their Seeds of Hereſie. But they were caſt into Priſon by the chief Magiſtrate of the Place.

One

One of them, *viz.* ADAM NAUSERUS, made his Eſcape, and went to *CS*, where he denied and abjur'd the Chriſtian Religion, and received Circumciſion, and turn'd *Mahometan*; and according to the juſt Judgment of God, exhaled his venomous Soul in the greateſt Deſpair.

JOHN SILVANUS was beheaded at *Heidelberg*.

ADAM NAUSERUS in the Year 1574, and on the 2*d* of *July*, writ the following Words with his own Hand to Doctor *Stephen Gerlachius*, Court-Preacher of the Free Baron *ad Unguad*. " I know (ſays he) no " Man, turn'd *Arian*, who was not before a *Calviniſt*; " SERVETUS, BLANDRATA, PAULUS ACIATUS, FRAN- " CISCUS DAVID, GENTILIS GRIBALDUS, SILVANUS " and Others were ſo." And this Hand-writing (ſays *Oſiander*) is now in the Hands of *Gerlachius*. I would only ask Mr. *Whiſton* this one Queſtion on this Account; tho' he had his Education in the Learned and Venerable Univerſity of *Cambridge* (my dear *Alma-Mater*) whether he was not ſecretly and in his Heart a *Calviniſt*, before he turn'd *Arian*; and whether at laſt he would not be a *Mahometan*; or whether he would end his Days as the aforemention'd Hereticks? Theſe are material Queſtions, and I ſhall leave him, in his own proper time and place, to make his Anſwer to them.

There is no neceſſity of making a long and prolix Relation or Commemoration of the Errors and Blaſphemies of the *Anti trinitarians* and *New Arians*, when many of the Diſciples of SERVETUS have vomited up their Blaſphemies againſt the Divinity of Chriſt, and of the Holy Ghoſt; ſaving that they differ'd ſomewhat in their Opinions: For they write, that *Turks*, *Jews* and Philoſophers did acknowledge always One True God.

Alſo,

Alſo, if we confeſs one only Father to be God, not the Son, not the Holy Ghoſt; that the *Jews* and *Turks* might be converted to the Church of Chriſt; The Son of God was not Eternal, but at firſt aſſum'd his Subſtance and Name, when he was conceived in *Mary* by the Holy Ghoſt, and was born of her. [In this Part theſe *New Arians* were worſe than *Arius* himſelf; For *Arius* taught, that the Son of God did not exiſt before the Creation of the World; and that he was created by God; [And this was Mr. *Whiſton*'s Notion, that he has revived, and which was condemn'd in the great Council of *Nice*.] Theſe *New Arians* and *Anti-trinitarians* taught, That Chriſt was only made the Son of God when he was made Man, and not before; That God was not to be called the Father of Chriſt, before he was made Man; That the Notion of the Eternal Son of God was a Figment of Antichriſt: That Chriſt did not conſiſt of Two Natures; And that there was no Hypoſtatical Union; That when Chriſt at length was made God, when he is conceived and born of *Mary*, when all things were committed to him by the Father; and before this time he was not God. [At this you may gueſs what Divinity theſe *Anti-trinitarians* attribute to Chriſt.] Some alſo of them aſſerted, that the Fleſh of Chriſt was brought from Heaven; And that the Soul of Chriſt was compoſed of the Souls of the World; That the Fleſh of Chriſt was converted into God; That God is One in Eſſence, and Three in Perſons, is the Invention of Antichriſt, and a Threefold *Cerberus*. (Good God!) That ſuch a God is *Baal*, *Molech*, &c. That the Creed of *Athanaſius* is the Faith and Doctrine of *Satanaſius*. [A Word uſed by the Infamous *Titus Oates* and Mr. *Whiſton*. See his *Hiſtorical Preface*.] Theſe *Anti trinitarians* moreover, boaſted, That *Luther* ſcarcely uncover'd the Tiling of the Tower of *Babylon*; [Indeed

deed his Notion of *Conſubſtantiation* is very abſurd, and unaccountable, and ſmells ſomewhat ſtronger of Nonſenſe, than the Notion of the Papiſts.] but that they had overturn'd the very Foundations [I may add, of Chriſtianity it ſelf.] But who is the Man (ſays *Oſiander*) that can deſcribe the Hereſies and Blaſphemies of theſe wicked Knaves in a ſhort Speech? Theſe Impious Opinions *Major*, and *Schluſſellgour* in his Learned Writings confuted. And what *Oſiander* ends his 22d Chapter with, may with a little Alteration, be applied to us of this Nation. The Biſhops of the Church, and the Pious Magiſtrates [were there any] ſhould diligently watch, leſt the moſt deteſtable Hereſie of ARIUS and SOCINIUS ſhould penetrate thro' *Great Britain*.

I have often aſſerted, That Good Morals are neceſſary to Salvation; and That Ill Habits (without True Repentance) effectually exclude a Man from Heaven, as well as Hereſie: And that is my Chief Reaſon, why I ſometimes intermix the Lives of Vicious and Immoral Men, with the Viſeſt Heretieks. And the next Perſon I ſhall give an Account of, is of the former ſort, *viz.* a Man of the moſt Impure and Immoral Life.

PAUL the Third, called before FARNESIUS, ſucceeded *Clement* in the Pontificate; who, not long after, created Cardinals, *Alexander* (a very Youth, of his Baſtard-Son *Peter Aloiſius*,) and *Aſcanius* (Nephew of his Baſtard Daughter *Conſtantia*.) This libidinous Goat was the Father of a ſpurious Brood. He proſtituted his own Siſter *Julia Farneſe*, to Pope *Alexander* the Sixth (of whom before) and for which filthy Office was preſented by him with a Cardinal's Hat. He was an Aſtrologer, Magician and Soothſayer: Neither did he go upon any Concern of moment,

ment, before he had conſulted the Devil, and Evil Spirits. He poyſon'd his Mother and Nephew, that he might enjoy the Eſtate of *Farneſe*. Another Siſter, with whom he had Carnal Knowledge, he diſpatch'd the ſame Way; and a ſcandalous Reaſon he gave for it, *viz.* That ſhe was enamour'd with others, more than with himſelf.

Before he got the Popedom, diſſembling his Eccleſiaſtical Office, and pretending to be a Man of Politicks, with the Hopes of Marriage, he vitiated a Virgin of Quality; who conſidering the Cheat, fell near to a Lunacy. Nevertheleſs, afterwards on her he begat the moſt wicked Wretch *Peter Aloiſius*. That he might the more freely enjoy his Daughter *Conſtantia*, with whom he had often Carnal Communion, he poyſoned her Husband *Boſius Sfortia*. He tyrannically oppreſs'd the *Peruſians*. He ejected *Aſcanius Columna*, the moſt juſt of Princes, from his Kingdom. He poſſeſs'd by Fraud and Cheat, the City *Camerius*, driving its Princeſs, a moſt Religious Woman, away; and kept its Poſſeſſions for his moſt ſpurious Brood. He privately poyſon'd ſeveral of his Cardinals *.

This is enough to ſhew his Morals, that the intelligent Reader may ſee, what Peſts of Human kind have been reckon'd for the Vicars of Chriſt. And if this Pope was Succeſſor to *St. Peter* (not in his Vertues;) and if he was ſet up for a Light to the Catholick Church; I am ſure, his Light was Darkneſs: And the Papiſts may boaſt of their Pope PAUL as long as they pleaſe; who was far different from *St. Paul*, the Apoſtle of the Gentiles, that Choſen

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* *Sleidan, Buckhoſter, Bale, Nigrinus, Oſiand.* 16. 2, 27. *Howel's* View, p. 562.

Veſſel

Veſſel of God, who laid down his Life for the Propagation of the Goſpel, in the very Place where PAUL the Pope perpetrated his execrable Villainies.

Of the Seditions, and Furies of the *Anabaptiſts*, about the Year 1535, and the miſerable *Exits* of their Chieftains BERNARDUS ROTHMANNUS, JOHN *à* LEIDEN their King, GNIPPERDOLLING, and the falſe Prophet the Goldſmith, being out of my Province, I ſhall ſay nothing in this Place; but ſhall leave the Curious Reader to conſult *Oſiander* in the 16*th* Century Book II. Chap. 31. and ſo on.

I ſhall only take notice here of One of their Books, entituled *Reſtitution*. In this they aſſert, That the Kingdom of Chriſt ſhould be before the Day of Judgment; That the Pious and Elect (meaning themſelves) ſhould reign; and that all Impious Men (thoſe not of their Party) ſhould be every where deſtroy'd; That 'twas lawful for the People to abrogate Magiſtracy: Alſo, That altho' the Apoſtles had no Mandate to uſurp the Civil Juriſdiction; yet They, who are now the Miniſters of the Church, ought to aſſume the *Jus Gladii*, the *Right* and *Authority of the Sword*, and by Force *conſtitute* a New Republick. [This is ſtrange, that they ſhould aſſume a greater Power than the Apoſtles! By this we ſee the Fury of *Enthuſiaſtick Hereticks.*] To this Republick, none, who was not a Chriſtian *re verâ, indeed*, (and they were to be Judges of it) ſhould be tolerated in the Church; and That none could obtain Salvation, except they gave up all their Goods in common, and poſſeſſed nothing of their own. They ſay, That *Luther*, and the Pope of *Rome* were Falſe Prophets; and That *Luther* was worſe than the other. They ſay, That the Marriage of Thoſe who are not illuſtrated with True Faith (that is, all others

others but themſelves) is polluted and impure, and is to be accounted Whoring and Adultery.

Theſe mad Opinions *Melanchthon*, *Juſtus Menius* and *Urbanus Regius* oppoſed *.

And here I ſhall give a ſhort Account how theſe *Anabaptiſts* adminiſtred the Lord's Supper.

A few Weeks after, the New Prophet, the Goldſmith, (who had made *John à Leyden* King) ſounded a Trumpet thro' the City of *Munſter*, and commanded the People to ſtand to their Arms, and expel the Enemy from the City. When that was done, they found a Supper prepared, and about 4000 ſat down. Afterwards, about a Thouſand which were upon the Guard, were ordered to their Supper. The Meat being eaten, and the Supper ended, the King (*John à Leiden*, the Botcher, the Peoples Creature, a King of their own making) [I wonder, who gave the People Power of making Kings.] The King, I ſay, gave Bread to every one with theſe Words; *Take, eat, and ſhew forth the Death of the Lord.* (O blaſphemous Wretch!) The Queen, that is, *John à Leyden*'s Trull, gave the Cup; *Drink* (ſays ſhe) *and ſhew forth the Lord's Death.*

If this be not an Invaſion of the Prieſthood, I know not what is.

Such were the Bleſſed Times of Forty One, when Coblers, Tinkers, and ſuch Varlets, preſum'd to perform the Publick Ordinances of the Church. One gave the Sacrament in Lambs Wooll; another baptiz'd (O, Prophaneſs!) a Colt at the *Font*, and call'd him *Baal*, or ſome ſuch Name; and one *Iſaac Maſſey* at *Uppingham* in *Rutlandſhire*, giving the Com-

* See the Hiſtory of *John à Leyden* in *Prateolus*, p. 250. *Oſiand.* 16. 2, 33. *Sleidan.*

munion

munion on *Easter-Day* in the Year 1644, drank off the Cup, prefacing it with these Words; *As I am a faithful Sinner, Neighbours, This is my Morning's Draught, Here's to you all* †.

And what did all this come to at last? Even downright Atheism and Infidelity; the Seeds of which are not yet eradicated: Nay, so far from it, that I may be bold to affirm, that These, among other Revolution Doctrines, have sprouted out, budded, blossom'd, and brought forth Fruits of Prophaneſs and Irreligion. But, *O Lord, how long!* ——

The Devil at this time stirred up a New Heresie by JOHN ISLEBIUS AGRICOLA, Schoolmaster of *Islebia*, and Professor of Theology, in the Year 1537, That the Church should not be without a *Stumbling-block*. This Man taught in his *Sermons* and *Writings*, That the Law of *Moses* (he means the Decalogue) is not to be Taught in the Church; but belongs to the Court: For the Doctrine of Law does not operate Repentance on the Hearts of Men; but the Holy Spirit effects it by the Preaching of the Gospel, which shews the *Fœdity* of Sin; and That the Gospel is properly the Preaching of Repentance: And so the proud and puff'd Man confounded the Doctrine of the Law and the Gospel.

Schlusselberg has collected many black Errors from these *Antinomian Theses*. As for Example, That the Law is not worthy to be called the Word of God; If thou art a Whore, if an Adulterer, if a Fornicator, or if thou art any other sort of Creature, only believe, and thou art in the Way of Salvation; the Law does not Teach Good Works, neither is it to

† See the *Dissenters Sayings*, in Two Parts, by *L'Estrange*.

be

be preach'd that Good Works be done; and ſuch like Aſſertions.

Luther had ſix Diſputations with ISLEBIUS, and he was convicted, and recanted; But after the Death of *Luther*, he return'd to his Vomit, and repeated his old *Antinomian* Errors, and diſpers'd them in publick Writings, and alſo drew ſome Learned Men into his Error.

In the Bleſſed Days (as ſome call them) of Reformation, when the beſt of Churches, the Church of *England*, was laid in the Duſt; and the beſt of Kings, I mean, King *Charles* the Firſt, of Bleſſed Memory, was offer'd a Sacrifice to their bloody *Molech*; this Hereſie of the *Antinomians* had infected this Land; as is apparent from their Writings. They were *Solifidians*, all Faith, (as they pretended, and I have hinted before.) They rejected the Moral Law, and indeed, Morality it ſelf, as their Actions plainly demonſtrated. There are ſome Relicks of this Hereſie ſtill remaining, which lurks in Corners; and I am told, they have Meetings, where they diſperſe their Poyſon; and a Licence from the Magiſtrate in theſe Days of Latitude, gives them Encouragement to vent their dangerous Poſitions. But their Party is ſo very inconſiderable, that I ſhall make no further mention of them †.

It will not be amiſs (tho' I confeſs, ſomewhat foreign to our Purpoſe) to give an Account of the diſmal End of *Francis Spira*, as a Caveat to all, how they abjure the true Religion, and turn Renegado's to the Chriſtian Faith. God knows, there are too too many in this Atheiſtical Age.

† *Buckhoſter. Schluſſelb. Oſian.* 16. 2, 39.

In *Italy*, in the Year 1548, God ſhewed, by an illuſtrious and horrid Example, what Danger, or rather, what Deſtruction it is, for a Man to deny and abjure the true Doctrine of Chriſt. There was in the Village of *Cittadella*, which is in the Country of *Venice*, a certain famous Lawyer, *viz.* *Francis Spira*. He with an incredible Ardour, began to embrace a more pure Doctrine; and he explained, not only to his Friends at Home, but alſo every where, what he thought of ſeveral Opinions.

This Matter at length came to the Ears of the Pope's Legate *John de Caſa*, Arch-biſhop of *Beneventum*, who had Wrote a Book in the Praiſes of *Sodomy*, [Good God! What Defenders the Church of *Rome* then had!] *Spira* was ſummoned to appear beſore him at *Venice*; when he underſtood his Danger, being impelled by Fear, he told the Arch-biſhop, that he had erred in his Religion, begs Pardon, and promiſes future Obedience. The Legate rejoyces at his ſpontaneous Confeſſion, and Commands him for Example ſake, to return to him, and publickly revoke the *Lutheran* Doctrine. He receives the Condition. But altho' he began to repent of what he had done; yet his Friends exhorted him to conſider his Life, Wife, Children, and Eſtate. He followed the worſt Council, and proceeded in denying the Celeſtial Verity, and publickly blaſphem'd and abjur'd it.

From that time, from the Immenſe and unſpeakable Torments of his Conſcience, he fell into a Diſtemper of the Body; but chiefly into Deſpair of God's Mercy. Being brought to *Padua*, that he might be cured by the moſt famous and excellent Phyſicians, he could not have any Help from them; telling them, it was a Diſeaſe not of the Body, but the Mind. Many learned Men frequently viſited him; and inculcated moſt ſweet Conſolation from Sacred Writ,

of

of the immenſe Mercy of God; but nothing could penetrate his Mind; he rather emitted horrible Words of Deſpair. At length he refuſed Food, that he might ſtarve himſelf. But when neither Phyſicians, nor Divines could do any good on him, he was carry'd to his own Country, and there he exhal'd his unhappy Soul, with the greateſt Deſpair, and Roaring againſt God.

The poor Wretch had a Hell upon Earth, before he (as 'tis to be fear'd) entered upon the other *.

In the Year 1556, FRANCIS STANCARUS, an *Italian*, of *Mantua*, deſerting the Popiſh Doctrine, removed with his Wife and Children into *Germany*, and came into *Pruſſia*; he was Profeſſor there of the *Hebrew* Tongue; of which he was a great Maſter. But when *Andrew Oſiander*, Father of *Lucas*, had contended, that the Juſtification of a Sinner, belong'd to the Divine Nature alone, STANCARUS, in Oppoſition to *Oſiander*, fell into the other Extream; (ſo natural it is to fly from one Extream to another, like ſome that come from Popery, keeping not the middle Way, fall into *Calviniſm*) and both in Words and Writings, diſſeminated another Error, *viz.* that Chriſt was Mediator only according to his Humanity; and that the Office of a Mediator did not at all belong to the Divine Nature: When the ſincere Divines impugn'd this Error, they rightly referr'd the Office of Mediator to the whole Perſon of Chriſt, and to both his Natures; and therefore STANCARUS left *Pruſſia*, and went to *Poland*, and there he infatuated many with his Opinion.

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* *Sleidan, Oſiand.* 16. 2, 71.

Philip

Philip Melancthon wrote againſt this Error: The *Tigurine* Divines alſo, and *Calvin* himſelf wrote againſt it; all whom STANCARUS proudly contemn'd; and reſpected PETER LOMBARD, whoſe Error in this part STANCARUS followed. And he was not afraid to inſert theſe Words in a Publick Fanatical Writing, "That one PETER LOMBARD was of more Value, "than a 100 *Luthers*, 200 *Melancthons*, 300 *Bullingers*, "400 *Peter Martyrs*, and 500 *Calvins*; who if all "were beaten in one Mortar, could not produce "one Ounce of true Theology." But alſo he condemned all Churches, diſſenting from his Opinion, in theſe Words, "All the Churches, which ye call "Reform'd by the Goſpel of the Son of God, which "hold this Faith of Chriſt, the Mediator, as ye "hold, are *Arians*, *Eutichians*, *Apollinariſts*, &c." [See the ſuperlative Ambition of the Man, and what high Thoughts he had of his own Judgment.] Dr. *Aleſius*, *Scottus* of *Lipſia*, and other learned Miniſters of the Church in *Hungary* and *Poland*, refuted this Error of STANCARUS *.

In this Place, ſhall be related the very remarkable, and memorable Hiſtory of the moſt Cunning and Impudent Heretick, DAVID GEORGE, who (amongſt his Creatures) was ſo bold, as to vaunt and boaſt, that he was Chriſt.

I ſhall recite this whole Hiſtory, and the laſt Part of it, from the Year 1559, that the pious Reader may have at one View, the Beginning, Middle, and End of all his Actions. He was born in *Delf* in *Holland*, whoſe Father was a common Fiddler, that play'd to the Mobb. But GEORGE, had learn'd the Art of painting Glaſs, which exhibited tranſlu-

* *Schluſſelberg*, *Oſian.* 16, 3, 23. *Part* 45, 8.

cent

cent Hiſtories in the Windows. He had no Learning at all. He knew no Language but *Dutch* (a groſs *Germanick.*) Yet, nevertheleſs, by his Cunning he ſeduced many in *Lower Germany*, That DAVID was that Chriſt promiſed in the Prophets, who ſhould reſtore the Kingdom of *Iſrael*, and build up the Tabernacles of *Jacob*; by which means he grew Rich and Opulent.

And altho' this Sect was occult in his own Countrey; yet, becauſe ſome of his Followers, being mad with a falſe Opinion of his future Succeſs, attempted ſome things ſeditiouſly, they were brought to condign Puniſhment. But the Author of this Sect was *incognito*; fearing that ſome miſchief might happen to him, as did to thoſe of his Stamp, he went to *Baſil*; there he, with ſome of his Aſſociates complain in a wretched Oration before the Senate of *Baſil*, that he and his were no where ſafe in *Lower-Germany*, for the Profeſſion of the Goſpel; he therefore prayed, that he might be received into the Number of their Citizens. There he went by the Name of *John de Bruck*, not profeſſing his own Name.

The Senate of *Baſil*, out of pity towards Exiles who ſuffer'd Perſecution for Religion, agreed to his Petition, enroll'd him in the Regiſter of Citizens, and granted him the Liberty of bringing his Wife, and Children, and Family to *Baſil*. The Cauſe of his Baniſhment was favourable, and GEORGE's Perſon was gracious; his Stature comely, one of good Phyſiognomy; his Speech grave; his Geſture and Manners civil and elegant; that he was accounted not only a good Man, but one of an uncommon Size; and there were ſome at *Baſil*, who believed, that he was deſcended of an Illuſtrious Family, and that he was in reality a very rich Merchant.

He therefore brought his Wife, Children, and Family to *Basil*, bought a House in that City, and afterwards provided himself Grounds without the City. His Oeconomy was splendid, yet quiet, and in Order, for all his Domesticks knew exactly their Duty; and he so occultly cherish'd his Error with his Intimates, that none could find out his Sentiments: For he used the publick Ministry of the Word of God at *Basil*; he administred Charity to the Poor, comforted the Sick, and by his complaisant Behaviour, got and procur'd many Friends and Favourers, and so behav'd himself almost Eleven Years that he got the Favour and Admiration of all.

But in the Year 1556, The Preparatories by Degrees for the Manifestation of this Imposture, are produc'd by God: When he had married his Daughters, one of his Sons-in-Law, a little more hearty than the rest, spake in the Presence of GEORGE, that he did not believe that his Father-in-Law was DAVID, promised in the Prophets; that should restore the Kingdom to *Israel*, and that those Prophesies were long since fulfilled in *Jesus* of *Nazareth* our Saviour.

GEORGE rages, and waxes hot against his Son-in-Law, and became strange to him. But the Intimates of GEORGE, by private Conferences and Colloquies, apply themselves studiously to reconcile the Father-in Law, and Son-in-Law, but all in vain. Yet they kept that Affair in the most deep Silence.

This Jarring and Disagreement, without all doubt, vehemently disturb'd DAVID GEORGE; which as a Cunning Man, he easily collected what wou'd follow.

Many more adverse things happen'd, which broke his Mind. One House, which he had bought, was fir'd with Lightning; another, with all its sumptuous Houshold-Goods was wholly burnt down. The

Floor

Floor of that in which he dwelt, fell down. But, that which made him moſt ſollicitous, was, *viz.* a certain worthy Perſon and of good Credit, coming from *Lower-Germany*, to *Baſil*, with ſome Perſons of Reputation, had deſcrib'd this DAVID GEORGE, what a Man and Impoſtor he was. When ſuch Reports were brought him, (and without doubt he had communicated it to his Wife) ſhe fell into a Diſeaſe, and died, and a little after, GEORGE himſelf.

But the Third Year after his Death, which was in 1559, The Report of DAVID GEORGE increaſed, that he had perfidiouſly chang'd his Name, and had nurs'd up a horrid Hereſie, as if he was Chriſt the King.

The matter being brought to the Senate, it was order'd, that a moſt diligent Inquiſition ſhould be made.

GEORGE's Domeſticks are impriſoned and examin'd concerning his Doctrine. There many ſolemnly Swore, that they never heard any ſuch thing of him: For that he kept thoſe Opinions in reſerve. They proteſted, that they abominated and deteſted ſuch Monſtroſities of Religion and ſuch Blaſphemies, *ex animo, heartily.*

Church Miniſters are ſent to the Priſoners, and others, who ſhould rightly inform them; which all received with abundance of Thanks. Thoſe appointed to ſearch, found all the Houſhold-ſtuff of DAVID GEORGE, Letters and Books partly written, and partly printed, which DAVID, that Falſe Prophet, had compoſed. Theſe Books were deliver'd to the Divines aod Profeſſors of the Univerſity. Tney are cenſur'd for Erroneous and Blaſphemous: A Judicial Proceſs is inſtituted againſt Fanatical Books and their Authors. The Author of the Error and Impiety is convicted, tho' dead, from his Books, ſome of which he had wrote with his own Hand. Judgment

is pronounc'd, that the Author of that Blaſphemous *Sect* ſhould be dug up, and together with his peſtilent Books, ſhould be burnt by the Common Hangman in the publick Place of Puniſhment.

This Sentence was executed in the Preſence of many Thouſands of Men, who never expected ſuch an Event from ſuch a Man, whom they had believed moſt Innocent *.

His whole Family publickly in the Church deteſted and ſolemnly condemn'd the Errors of DAVID GEORGE.

So much of him.——

In the Year 1561, Died the famous Heretick GASPER SCHWENKFELDIUS, of whoſe Errors I have already given an Account.

ADAM NAUSERUS (of whom before) in the Year 1574, fell from *Calviniſm* into *Arianiſm*, from *Arianiſm* to *Turkiſm*, and was Circumciſed at *CS*, and became *Spahi* to the Sultan; and in *Turkiſh* Deſpair (I am afraid) deſcended to Hell. Before his Death, he related to Doctor *Stephen Gerlachius*, upon what Occaſion he fell into *Arianiſm* and *Turkiſm*; and thus ſpake; *He that would avoid* Arianiſm, *ſhould take care of* Calviniſm.

I could not forbear repeating of this as a Caution againſt the Doctrines of *Calvin* †.

In the Year 1579, a new Sect at this time aroſe amongſt the Eccleſiaſticks. Thoſe called themſelves *Illuminati*, or the Enlightned, and the *Alombrati*. They uſed other Mens Wives, as if that Wickedneſs was the Worſhip of God. But theſe were condemn'd.

* *Henrico Pen. Oſiand.* 16. 3,25. *Roſs. Prat.* p. 198.
† *Oſi.* 16. 3, 66. *Theod. Fabricius* in *Hiſt. Sacra.*

Such

Such Fruits do Celibacy in the Papacy produce *.

I have before mentioned ſeveral Hereſies and their Authors; but now I ſhall be more particular in informing the Reader how diligent the *German* Princes were, in cenſuring them.

There's a Book called *Concordia*; or, *a Pious Confeſſion of the Electors, Princes, and Orders of the Empire, and Divines, that Embrace the* Augsburg *Confeſſion.*

What relates to the *Papiſts* and *Calviniſts* in this *Concordia*, is out of my Province to take notice of: For my principal Deſign is only to give an Account of Hereſie; and here I ſhall obſerve, how diligent and obſervant the Princes and Learned Divines were in cenſuring Heretical Opinions. And if we caſt our Eyes on the preſent Times, what a diſmal Proſpect have we before us! Inſtead of cenſuring, we indulge Hereticks; and inſtead of maintaining the Principles of the Catholick Religion, eſpecially the principal Part of it, the Church of *England*, we have broken down the Mounds of that Church; and by an unaccountable Indulgence, have let in upon us an Inundation of Hereticks and Schiſmaticks. But it was not ſo then, in the Year 1580, in the *Lutheran* Churches in *Germany*; nor is it ſo at this day in the Kingdoms of *Denmark* and *Sweden*, nay, not in *Germany* it ſelf †.

But now to ſhew, what thoſe of the *Augsburg* Confeſſion did then.

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* *Nigrinus*, *Oſiand.* 16, 4. 4.
† *Oſiand.* 16. 4, 5.

We

"WE reject (ſay they) and condemn all Arti-
"cles, which repugn the Word of God and
"the True Religion; ſuch as theſe following Er-
"rors; as *1ſt*, That God and Man do not conſti-
"tute one Perſon; but that one is the Son of God,
"the other the Son of Man. *2dly*, That the Di-
"vine and Human, are Natures commix'd into one
"Eſſence, as EUTICHES (See the Firſt Part) furiouſly
"ſpeaks. *3dly*, That Chriſt is not True, Natural,
"and Eternal God, as ARIUS (See the Firſt Part)
"helliſhly Blaſphemes. *4thly*, That Chriſt did not
"put on the true Human Nature, as MARCION (See
"the Firſt Part) fooliſhly feigns. *5thly*, That the
"perſonal Union is only Nominal *."

There are Twenty more Articles, which for brevity ſake, I ſhall not recite.

The *Anabaptiſts* (ſay thoſe Learned Perſons) are divided into many Sects, of which ſome have more, ſome fewer Errors; yet generally, all of them profeſs ſuch Doctrine, that ought not to be tolerated in any Eccleſiaſtical Civil Government.

Anabaptiſtical *Articles, that cannot be endured in the Chriſtian Church.*

1ſt, That Chriſt did not aſſume Fleſh and Blood from the Virgin *Mary*, but brought both from Heaven. This is the old Hereſie of APOLLINARIS.

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* *Oſiand.* 16, 4, 13.

2dly,

2*dly*, That Chriſt is not the true God, but only ſuperior to other Holy Men; becauſe he had received more Gifts of the Holy Ghoſt, than any other Holy Man. This is *Socinianiſm*.

3*dly*, That our Righteouſneſs before God does not conſiſt in the Merits of Chriſt alone; but in Renovation, and in our Probity, in which we walk. But the Juſtice of the *Anabaptiſts* for the moſt part, is of their own Choice, conſiſts of a peculiar Sanctity; and in truth, is nothing elſe, than a new ſort of *Monkery*.

4*thly*, That Infants, not baptiz'd, are not Sinners before God; but Juſt and Innocent; and that they in their Innocency, when they have not attained the Uſe of Reaſon, may obtain without Baptiſm (of which in their Opinion they have no need) Salvation. And after this manner the *Anabaptiſts* reject the whole Doctrine of Original Sin, and that which depends on it.

5*thly*, That Infants ſhould not be baptiz'd, until they have the Uſe of Reaſon.

6*thly*, That the Children of Chriſtians for that Cauſe, becauſe they deſcend from Chriſtian Parents (even before Baptiſm) are in Truth Holy, and are to be accounted in the Number of God's Children; for which Cauſe they ſlight Infant-Baptiſm, and do not endeavour to have them baptiz'd.

7*thly*, That 'tis not a true Chriſtian Church, in which Sinners are found.

8*thly*,

8*thly*, That Sermons are not to be heard in thoſe Churches in which Popiſh Maſſes are celebrated.

9*thly*, That a Pious Man ought not to have any Commerce with the Miniſters of the Church, who teach the Goſpel of Chriſt according to the Confeſſion of *Augsburgh*, who reprehend the Errors of the *Anabaptiſts*; That they ought not to obey thoſe Miniſters, but ſhun and avoid them.

Anabaptiſtical Errors which are intolerable in Polity.

1*ſt*, That the Office of a Magiſtrate under the New Teſtament, is a ſort of Life which is not approv'd of, nor pleaſing to God.

2*dly*, That a Chriſtian, with a ſafe Conſcience, cannot perform the Duty of a Magiſtrate; That Subjects ought not to implore the Help of the Magiſtrate (that he may exerciſe his Power which he hath received from God for the Defence of his Subjects.)

3*dly*, That a Chriſtian cannot with a ſafe Conſcience perform an Oath; nor, if an Oath be interpoſed, can promiſe any Fidelity or Obedience to Prince or Magiſtrate.

4*thly*, That a Magiſtrate under the New Teſtament, cannot puniſh with Death any Offenders.

Anabaptiſtical Errors, which cannot be endured in Oeconomy.

1*ſt*, That a Pious Man cannot with a ſafe Conſcience, hold and poſſeſs his own; but that his whole Eſtate is to be in common.

2*dly*,

2*dly*, That a Chriſtian, with a ſafe Conſcience, ought not to keep a Victualling-Houſe or Tavern, nor exerciſe Merchandice, nor take up Arms.

3*dly*, That Wives of a different Religion ought to be divorc'd; and that 'tis lawful to contract Matrimony with any other Perſon of the ſame Religion *.

The Errors of the Schwenckfeldians.

1. THAT all thoſe, who ſay, that Chriſt, according to the Fleſh, is a Creature, have not the true Knowledge of a King reigning in Heaven.

2*dly*, That the Fleſh of Chriſt, by Exaltation after this manner, received all Divine Properties; Chriſt, as he is Man, was altogether equal in Power, Virtue, Majeſty and Glory, in Degree and State of Eſſence, to the Father, and *Tô Lógo (to the Word;)* ſo that there was one Eſſence of both Natures in Chriſt, the ſame Properties, the ſame Will, the ſame Glory; and that the Fleſh of Chriſt did belong to the Eſſence of the Holy Trinity.

3*dly*, That the Miniſtry of the Word preach'd, or the Word received by Hearing, is not the Inſtrument by which the Spirit teaches Men, and beſtows a ſalutary Agnition of God, and effects in us true Repentance, and a new Obedience.

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* *Oſiand.* 16, 4, 16. *Prat.* 25. 336.

4*thly*, That the Water in Baptiſm is not a *Medium* by which the Lord ſigns an Adoption in the Sons of God, and effects Regeneration in him.

5*thly*, That Bread and Wine in the Lord's Supper are not the Organs, by which Chriſt diſtributes his Body and Blood.

6*thly*, That a good Man, truly regenerated by the Spirit of God, can perfectly obſerve and fulfil the Law of God in this Life.

7*thly*, That the Miniſter of the Church cannot teach other Men with Edification, or diſpenſe the New Sacraments, who is not himſelf truly renovated, and truly juſt.

The Error of the New Arians.

THAT Chriſt is not True, Subſtantial, Natural God, of the ſame Eſſence with the Father and the Holy Ghoſt; but only ſo adorn'd with Divine Majeſty with the Father, that he is inferiour to the Father.

The

The Error of the Anti-trinitarians.

THIS truly, is a New Hereſie, which before this time was unknown to the Churches of Chriſt, *viz.* of thoſe who think, teach and profeſs, That there is not One only Divine and Eternal Eſſence of the Father, Son and Holy Ghoſt; but as the Father, Son and Holy Ghoſt are Three diſtinct Perſons, ſo every Perſon had a diſtinct and ſeparate Eſſence from the other Perſons. And ſome of theſe think, that every Perſon in every Eſſence, was of equal Power, Wiſdom, Majeſty and Glory: As otherwiſe, Three Men, different in Number, by reaſon of their Eſſence, are disjoyned, and ſeparated one from another. Others of them think, that Three Perſons and Eſſences are ſo unequal, by reaſon of Eſſence and Properties, that God the Father alone is True God.

" All theſe, and the like Hereſies (ſay the Authors " of the *Concordia*) and thoſe that depend on them, " and their Conſequences, we reject and condemn, " as they are Falſe and Heretical, and as they op- " poſe the Word of God, the Three approved " Creeds, the *Augsburg* Confeſſion, and the Apology " for the ſame, the *Smalcaldic* Articles and the Ca- " techiſm of *Luther*. All which Errors all good Men " both high and low, ought to ſhun and avoid, as " they are willing to eſcape the Loſs of their Eter- " nal Salvation.

So zealous were the *Lutherans* in thoſe Days to root out all and every thing they accounted Hereſie.

A Noble Preſident for any true Catholick Church! The Subſcribers of this *Concordia* will riſe up in Judgment againſt all lukewarm *Laodicean* Chriſtians: And ſince they, the *Lutherans*, (whom we do not account Members of the pureſt Church) have acted with ſuch Vigour and Warmth, what will the Chriſtian World ſay of the Members of the pureſt Church in the World? How will they condemn our miſtaken *Toleration*, our Supineneſs to defend our Mother from the Aſſaults of Hereticks; nay, which is more, our Over-fondneſs, and Readineſs to receive, protect, defend and skreen thoſe vile Hereticks who deny the Divinity of that Lord who bought them with the Purchace of his own moſt precious Blood?

In the Year 1542, FRANCISCUS PUCCIUS FILIDINUS, a Fanatick, publiſh'd a truly Satanical Book, with this Title, *viz. Of the Efficacity of Chriſt, or Saviour to all Men, as they are Men*, &c. In that Book he boaſts, that his Opinion is a Catholick Aſſertion, conſentaneous with Human and Divine Equity, approved by the Conſent of ſacred Scripture and holy Fathers. He aſſerts, That he is the Servant of God and Chriſt, called at the inſtant Judgment of God, and gifted with the Holy Spirit of Diſcretion, to interpret Divine Speeches to all Men who have the Uſe of Reaſon; and that his Interpretation had ſpread every where; and that it was derided of many in *England*, *Germany*, *Poland*, *Switzerland*; and that every where he had conferr'd with others about it. The Sum of his Opinion was this, That ſaving Faith in One God, the Creator, was natural and common to all Men: And he aſſerts, That by ſuch a Natural and moſt Noted Faith, the Ancient Fathers were juſtified, and all thoſe who take this for general and common Faith for all Men, that obſcure Hope of the Ancients, received from the Promiſes, for the

juſtifying

juſtifying Faith of the Fathers, do groſsly err; and that ſimple Ignorance, and Incredulity of the Goſpel, and the Defect where there is not Wickedneſs, does not hinder any one from Salvation; That every one who truſts in, and adheres to God, is animated by a Divine *Afflatus*, or Inſpiration, and agree with ingenuous Chriſtians; not implicitly, when they are not explain'd; but explicitly, when the Myſteries are unfolded; and That every Man, let him be of any Religion, ſo that he be a Man, may, be ſaved with the ſpecial Grace of the Lord, ſo that he do not live an extream wicked Life, repugnant to Nature and God; That there is an *Hypoſtaſis*, or Subſtance of ſaving Faith in all Men, and therefore all Men are aptly born to Eternal Life; That Man, after the Fall of our Firſt Parents, had naturally ſo great Human Power, as to reſiſt the Devil, and obtain Eternal Life; That it was not Sin, except voluntary; That Original Sin was not Sin; That our Firſt Parents were depriv'd of their Gifts and Benefits, by which they were adorn'd by their Creator.

Theſe, and the like monſtrous Opinions, PUCCIUS vented in his Libel: And he endeavour'd to palliate them with one hundred and twenty Reaſons.

The Sayings of the Holy Scriptures he monſtrouſly depraved; and with a Whore's Forehead he belied them *.

Whilſt therefore PUCCIUS (ſays *Oſiander*) was willing to ſeem to enlarge the Efficaciouſneſs of Chriſt's Merits, he confounded the Whole of Chriſtianity with all other Religions; and took away their Difference. He occultly pleads for *Mahomet*'s Alcoran.

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* See the Anſwer of *Lucas Oſiander* to *Puccius*, printed at *Tubinga*.

he openly introduces the *Jews*, the ſworn Enemies of our Saviour, into the Church of the Sons of God; he alſo promiſes Heaven to the *Pagans*; with the *Anabaptiſts*, he denies Original Sin: With the *Papiſts*, he aſſerts, an incorrupted Free-Will; with the *Schwenkfeldians*, he takes away the Neceſſity of an Evangelical Miniſtry; with the *Calviniſts*, he enervates the Force and Subſtance of the Sacraments; with the *Millenaries*, he feigns the Corporal Kingdom of Chriſt upon Earth; and laſtly, he plucks up by the Root the Foundation of all Chriſtianity.

This Puccius was a certain Monſter, compounded of *Judaiſm*, *Mahometaniſm*, *Gentiliſm*, *Papiſm*, *Schwenkfeldianiſm*, *Anabaptiſm*, and I may ſay *Deviliſm*. This Book of Puccius and all his adduced reaſons (in Number 120) I *Lucas Oſiander*, in a publick Writing have confuted. The Fame of Puccius went far and wide, and he was taken in the Dioceſs of *Saltsburgh*, brought bound to *Rome*, and there burnt.

I need make no Reflections on this Monſter of Human Kind; *Oſiander* has done it effectually to my Hand. I ſhall only revolve, what Puniſhments wou'd be inflicted on our *Deiſts*, *Free-Thinkers*, and other Hereticks, ſhall I call them, or *Sceptieks* (who have ſo freely made a Jeſt of Chriſtianity in Geneial) had they lived in any other Countries? They would have taken more Care of their *Automata*, (their Bodies,) For Souls they think they have not, or at leaſt, pretend to the World they do not value them: But our good natur'd Climate is forc'd to hear them, and to bear with them. God in his infinite Mercy, withdraw his Vengeance from ſuch a Nation as ours: and I am well aſſured, that 'tis thro' his Mercy only, that we are not conſum'd? *Sodom* and *Gomorrha*, were deſtroyed (for a known Sin) by

Fire

Fire and Brimſtone from Heaven; and that Sin (not fit to be named) not only is perpetrated by the *Plebeians*, but alſo by thoſe of ſuperior Ranks and Orders; and they go unpuniſh'd; and not only that erroneous and unnatural Sin, but others of the deepeſt Die, are committed openly, impudently, obſtinately and conſtantly in our very Streets.

Now to take up the Words of the Prophet in the Perſon of God, *Shall not my Soul be avenged on ſuch a Nation as this?* Good God! what can ſome (too many God knows) expect, but Plague, Peſtilence, and Famine here, and for their unrepented Sins, Eternal Damnation hereafter. God open the Eyes of all Men, that they may ſee before 'tis too late, and turn from Darkneſs to Light, and from the Power of Satan unto God.

I wiſh I could ſay with the Poet, *Famque opus exegi*: But altho' I am come to the Goal, to the time appointed, to the Sixteenth Century and farther, (as promiſed in the Title-Page) I have not yet done; but muſt run over two other Authors, *viz. Prateolus* and *Forbes*; and this Task I ſhall call ADDENDA.

ADDENDA.

BEing throughly fatigu'd by ſearching into the Sink of Hereſie, I ſhall not now mind the Chronology; but ſhall pick up what I find in *Prateolus*, and the truly Orthodox and Learned Dr. *Forbes*'s Inſtructions; and ſhall in order thereunto, curſorily run over thoſe Authors; and if my Readers are not already tir'd, I ſhall give the Remains.

I cannot ſay, that my Liſt ſhall be accurate and compleat: For who, but *Hercules*, is ſufficient to cleanſe this *Augean* Stable of Hereſie? This I am ſure of, that I ſhall preſent to his View ſo much, as will be more than enough (provided he is conſiderate) to affrighten him from falling into Hereſie; and if I have done that, I have my deſir'd End.

God in his infinite Mercy keep us all from falling into theſe Snares of *Satan* in this Age of *Libertiniſm*, (and may the ſame Gracious God bring thoſe out of Hereſie, that are already entangled;) *and he that Stands*, as the Apoſtle ſays, *let him take heed, leſt he Fall:* For the Devil's Agents are over-buſie in working the Deſtruction of Souls; and it muſt be an Over-diligence, with God's preventing and aſſiſting Grace, that will enable us to hold faſt the Profeſſion of our Faith without Wavering, and to keep us up to the Form of ſound Words.

To take a Review of this Dunghil of Sin, I ſhall proceed in the Steps of *Prateolus* (See alſo *Forbes* 1. 37, 4) and ſelect thoſe Hereſies that I have not already touch'd, at leaſt, that I have not enlarg'd on.

'Tis

'Tis true, that in ſuch an Undertaking, ſome things thro' Forgetfulneſs, or ſome other Cauſe, may be repeated, and I cannot ſee, how it can be avoided. The Reader is only deſired to pardon the Repetition, and all is well.

The firſt Hereſie in this new Undertaking, that I ſhall give an Account of, is that of the *Adamians*, or *Adamites*, ſo called from one *Adam*, (ſays *Epiphanius*, Hær. 52. See alſo *Roſs*, p. 198.) Both Men and Women, as naked as they came from the Womb, met and perform'd their Exerciſes (Devotions I dare not call them) (See *Prat.* p. 1.) in their Congregations: But when this Hereſie began, he mentions not. He only ſays, that they were wont to live ſolitarily, and exerciſe Continency, (which I ſcarcely believe) and to call their Church *Paradiſe*. As it may be collected, they ſeem to have their Riſe in the Time of *Ætius Pertinax*, and Pope *Victor*, about the Year 194.

They uſed to have their Meetings in *Hypocauſtis*, *i.e.* in *Stoves*, into which they enter'd ſtark naked, (ſome being appointed to keep their Cloaths at the Door) mixing one with another. There were ſome among them, that ſtiled themſelves Continent, who boaſted of their Virginity, (and a Boaſt only I believe it was) and they perform their Actions and all things elſe without Cloaths. But if any one ſeem (for they ſay this alſo) to be in a Fault, they admitted them no more into the Congregation: For they call ſuch a one *Adam*, and eſteem him expell'd from *Paradiſe*; that is, from their Church; for they think, their Church to be *Paradiſe*, and themſelves to be *Adam* and *Eve*. Thus *Epiphanius*.

But this Hereſie, as others, ſays *Prateolus*, long ſince condemn'd and laid aſleep, by peſtiferous Men, acted by the Madneſs of Devils, revived in our Age;

amongſt whom, ſays *William Damaſus Lindanus*, was one *Adam*, ſurnamed *Paſtor*, from whom his Followers were called *Adamæi*, or *Adamiani*. Their Errors are,

1ſt. They profeſs Chriſt to be a true Man, and deny him to be God by Nature, with *Photinus* the Heretick; of whom before, in the *Hiſtorical Account*; and *Fauſtus Socinus* is of the ſame Opinion.

2dly. They condemn Marriage, as an Evil in its ſelf.

There are others, by Sect *Anabaptiſts*, ſays *Lindanus*, who from the Nakedneſs of *Adam*, borrow his Name: A ſort of Hereticks (ſays *Hoſius*) in an eſpecial manner, hated not only by the Orthodox, but alſo by Hereticks. Theſe had their Riſe from *Pikard*, a *Fleming*; who ſpread it in *Bohemia* in the Time of *Sigiſmund* the Emperor, and of Pope *John* the 23d, about the Year 1414. This I have hinted at in the *Hiſtorical Account* already.

This *Pikard*, had by his Witchcrafts, drawn a vaſt Number of Men and Women into his Snare; commanded them to go naked, and called them *Adamties*, ſaying, he was the Son of God; and ordered himſelf to be called *Adam*. And theſe were his Errors:

1. He permitted promiſcuous Marriages (as he ſtyl'd them) to his Followers. He aſſerted, it was wicked to know Woman without his Conſent; but as every one burned with Luſt towards a Woman, he took her by the Hand, and went to the Prince, *viz.* *Pikard*, and ſaid, that he deſired her; then *Pikard* anſwer'd, *Go, Increaſe and Multiply.*

2dly.

2dly, Becauſe this Nudity was before Sin, they therefore were averſe to Marriage; hence bolſtering up their Hereſie, becauſe *Adam*, before he had ſinned, knew not his Wife; by which it comes to paſs, that they believe, that Marriage would not have been inſtituted if *Adam* had not ſinned.

3dly, They celebrate their Sacraments ſtark naked, and eſteem their Church to be *Paradiſe*. See *Roſs* 366.

The *Abelonians* (ſays *Prateolus*, p. 2) aſſum'd their Name from *Abel* the Son of *Adam*; and this was a Ruſtick Hereſie, as St. *Auſtin* ſays, in the Country of *Hippo*, of which he was Biſhop in the Times of *Arcadius* and *Theodoſius*, and of Pope *Innocent*, the firſt of that Name, about the Year 407.

By their Hereſie they were cut off from the Catholick Church, becauſe they abhorr'd the *Rem Uxoriam*, and would not have carnal Converſation with their Wives; nevertheleſs, by the Opinion of that Sect, they thought it not lawful for them to live with the Converſation of their Wives: Men therefore, with their Wives, cohabiting together, under the Profeſſion of Continence, adopted a Boy and a Girl, which they ſubſtituted for their Succeſſors. Upon their Deaths others were ſubſtituted. But this Hereſie by degrees dwindl'd: For being admoniſh'd, they returned to the Boſom of the Church, their Mother. See *Roſs*, 214.

Ablabius was a noble Orator (ſays *Prateolus*, p. 3.) and Auditor of *Troilus* the *Sophiſt*; who was ordained Prieſt by *Chryſanthus*, Biſhop of the *Novatians*: He was afterwards Biſhop of the *Novatian* Hereticks, in the City of *Nice*. Theſe are the Words of *Nicephorus*.

Prateolus puts him into the Liſt of Hereticks, tho' more properly, he was a Schiſmatick.

The Errors of the *Novatians* (as already hinted) conſiſted in this,

1. That they admitted firſt Marriages; but reject the ſecond, and deſpiſe them as Impious. And,

2dly. They took away all the Virtue and Power of Repentance; aſſerting, that thoſe that fell into Sin after Baptiſm, could never obtain Remiſſion of Sins, let them repent never ſo much.

ADDA was a Diſciple of MANES (of whom ſee an Account of his Life in the firſt Part) MANES (ſays *Nicephorus*, *Cap.* 6. p. 32) had three Followers; ADDA, THOMAS, HERMAS. ADDA he ſent to the *Syrians*, THOMAS to the *Indians*; but as for HERMAS, I know not what became of him; 'tis likely, he ſtay'd in *Perſia*. ADDA (as St. *Auſtin*, and *Philaſtrius* teſtifie) wrote his Reaſons and Diſputations, in which he endeavoured to ſhew, that the Law and the Goſpel were contrary to them: To whom St. *Auguſtin* clearly Anſwers in the Book that he wrote againſt them. Theſe Hereticks liv'd in the Time of *Aurelius* the Emperor, and Pope *Felix* the Firſt, about the Year 273, ſays *Prateolus*, p. 6.

The *Aginenſian* Hereticks, with the *Tatians*, *Encratites*, *Manichees*, *Montaniſts*, *Hierarchites*, *Aërians*, *Cathari*, *Priſcilianiſts*, (all theſe are mention'd in the Account) and many others, abominate Fleſh, as unclean; and to deſtroy the Works of God, deny him to be Creator.

Theſe Vented their Hereſie, in the Times of *Juſtinian* the 2d, and Pope *Sergius* the Firſt, about the Year 697.

Theſe

Theſe Hereticks abominated Marriage, and condemn'd it as an Evil, with the *Gnoſticks*, *Cerdonians*, *Saturnilians*, *Marcioniſts*, *Lucianiſts*, *Severians*, *Adamians*, *Apoſtolicks*; All which are condemn'd in the Council of *Gangra*; bolſtering up their Hereſie with ſuch blaſphemous Reaſons to God ward, which to mention, will offend the Ears of the Chaſte and Honeſt. They were condemn'd by the 50th Apoſtolick Canon *.

The *Airaniſt* Hereticks had their Name from AIRAS, their Leader, who liv'd in the Time of *Valerian*, *Gratian*, and *Valens*, the Emperors, and of Pope *Damaſus*, about the Year 377. Theſe, with other Hereticks, deny'd the Conſubſtantiality of the Holy Ghoſt; and they were condemn'd the Second *Conſtantinoplitan* Council; and alſo in a Council held by Pope *Liberius*, in *Illyricum* †.

Alexander the Copperſmith, whom St. *Paul* delivered to Satan for his Prevarication and falling from the Faith, (2 *Tim.* 2.) aſſerted, that the Reſurrection was paſt already; and that this was in the Time of *Domitian Nero*, about the Year of Chriſt 56 ||.

The *Ambroſians* (who were alſo ſtyl'd *Pneumatici*) were ſo called from one *Ambroſe*, who boaſted (ſays *Lindanus*) ſo much of the Suggeſtions of the Spirit, and the Revelations of God, as to reject both Teſtaments.

Theſe were (ſays *Prateolus*, 24) a Sect of the *Anabaptiſts*.

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* *Prat.* p. 13.
† —— p. 16.
|| —— p. 20.

Angelici

Angelici, (ſays *Prateolus*, and *Forbeſius* affirms the ſame thing) are a Sort of Chriſtians, who (when they boaſt, they have given up their Names to Chriſt, and therefore have been taught the Divine Law, that they moſt of all abominated *Idolatry*, and muſt worſhip one God alone) nevertheleſs worſhip and adore Angels: From whence they were called *Angelici*.

Epiphanius profeſſes his Ignorance, why they were ſo called, whether they believ'd, the World was made by Angels; or whether they boaſted, that they liv'd the Life of thoſe pure Spirits, or whether they took their Name from a Place: For there is ſuch a Town beyond *Meſopotamia*.

St. *Auſtin* numbers theſe among Hereticks. They liv'd in the Time of *Severus*, the Emperor, and Pope *Victor*, about the Year 199 *.

I cannot paſs by here one Reflection, which will be obvious to the Reader at the firſt Veiw; and that is, I wonder with what Face could *Prateolus*, a bigotted Papiſt, put theſe in his Liſt of Hereticks; when all, or moſt of the Papiſts are ſo groſly guilty of *Idolatry*, in worſhipping Angels, and alſo Saints. 'Tis too notorious to be deny'd, as is plain from their Books of Devotion; but ſome Men, both Papiſts and Sectaries, have a Secret againſt Bluſhing.

The Hereſie of the *Apthartodocitans*, (of whom ſomewhat in the *Hiſtorical Account*) was in the Time of the Emperor *Juſtinian* the Firſt, and Pope *Felix* the 4th, about the Year 536. Theſe aſſerted, that the

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* *Prat.* 31. *Forb.* 7, 2. 16, 7. 4, 11. 7, 4, 12. *Roſs* 201. *Vinc. Lynd.* 39.

Fleſh

Fleſh, which our Saviour took from the Virgin before his Paſſion, was incorruptible *.

The Hereſie of the *Apocarites* had its Riſe from MANES the *Perſian* (ſee his Life in the *Hiſtorical Account*) in the Time of *Tacitus* the *Roman* Emperor, and Pope *Eutichianus*, about the Year 178; which Hereſie, by its Contagion had infected and diſturb'd many Regions and Cities: So great was its Succeſs, that for 200 Years a Stop could not be put to it. The Pious Reader may obſerve, that nothing is more peſtilentious in Human Affairs, than a depraved Doctrine. (How could *Prateolus* write this without a Reflection on his own Church, where its Doctrines are ſo corrupted and abominable?) alſo, that all Hereticks, as he goes on, are covetous of Sedition, and affect nothing elſe, than to defend their Error by Sedition and publick Tumult, and propagate it at large: For Satan, their Author, is a Liar and a Murderer. Let any *Romaniſt* view himſelf in this *Speculum*, and then after make his own Reflections.

From this *Manes* (ſays *Prateolus* 48) a numerous Sink of Hereſies proceeded, for many Hereticks militate under his Hereſie, altho' others are called by other Names; ſo to the *Manichees*, belong the *Audeans*, *Apocaritæ*, *Brachitæ*, *Dicartitæ*, *Taſcodogritæ*, *Teſalitæ*, *Tetraditæ*; (of whom afterwards.) Theſe *Apocaritæ*, agree with the *Gnoſticks* againſt our Lord, and againſt the Faith of the Church, which he has taught us by his Apoſtles and Prophets; teaching, that the Soul of Man is either the Subſtance of God, or of the Subſtance of God, contrary to what is ſaid, *Gen.* 2. *God formed Man of the duſt, and inſpir'd into his Face the breath of life*, (which Breath is nothing elſe

* *Prat.* 44. *Forb.* 2. 4, 2. 3, 18. *per totum.*

but

but the Soul) *and Man became a living Soul.* If therefore the Soul is the Breath, which God breathed into *Adam*, it eaſily follows, that it is not of the Subſtance of God, as the Breath that comes from a Man's Mouth is not of the Subſtance of the Man, but of the Air circumfus'd. Thus he.

The *Aquarii* were Hereticks, (as St. *Auſtin* ſays) ſo called from the Effect, that in the Conſecration of the *Chalice* they thought, that Water was only to be offered. Who was the Author of this Ignorant Hereſie, and in what time it began, none can tell.

I ſhall only obſerve, that they were ſo much in Love with Sobriety, that for the ſake of preſerving it, they wou'd not uſe Wine in the Lord's Supper.

Againſt this Error St. *Matthew*, St. *Mark*, and St. *Luke* wrote; and it is ſo plain againſt the Inſtitution, that 'tis needleſs to ſay any more of it *.

AQUILA of *Pontus*, was converted from *Paganiſm* to *Chriſtianity*; and at length took up with the Sect of *Ebion* (whom the Infamous *Toland* in *Nazarenus*, would not have been the Name of a Man; but that the Word ſignified only Poverty; contrary to the Teſtimony of many of the ancient Fathers. (See the *Hiſtorical Account* of *Ebion* in the Firſt Part.) AQUILA lived in the time of *Adrian* the Emperor, and Pope *Sixtus* the Firſt about the Year 132 †.

The *Arabian* Hereſie, taking its Name from that Countrey, of which I have ſaid ſomewhat already, had its Riſe in the Time of *Severus* the Emperor, and of Pope *Zephyrin*, about 207: They aſſerted, That the Soul dies with the Body; and that both ſhall riſe at the laſt Day. Againſt theſe and other Here-

* *Prat.* 54. *Forb.* 11, 10, 17,
† *Prat. eod.*

ticks

ticks, who assert the Death of the Soul, St. *John Chrysostome* composed two Books. The *Anabaptists* and other Hereticks in our own Age hold the same Opinion of the Mortality of the Soul *.

The *Archontici* were so called from Princes, Chief-Angels, to whom they attribute the Creation of the World: They say, That this World was not made by God, but by Arch-Angels. They say, That *Simon Magus* was the first Author of this Heresie, and *Menander* his Disciple; and *Saturninus*, the *Nicolatians*, *Carpocratians*, &c. held the same Opinion, (as you may see in the First Part.)

The *Archontici* with *Magus*, *Basilides*, *Hymeneus*, *Philetus*, *Valentinus*, *Apelles*, *Marcion*, *Cerdon*, *Cainites*, who succeeded these *Archontici* in the same Heresie (Of these see the First Part) deny'd a future Resurrection of the Flesh †.

The *Asclepiodites* were so called from *Asclepiodotus* their Author, Disciple of *Theodotus* of *CS*, the Tanner and Principal of their Impiety; who for his Impious and Fooliſh Assertion, that Christ was mere Man, (which Heresie was lick'd up by *Socinus*) was ejected from the Church by Pope *Urban*.

He lived in the Time of the Emperor *Heliogabulus*, about the Year 221 ‡.

The *Assuritan* Hereticks were a Sect of *Donatists*, who broke out in *Africa* under *Constantinus* the Emperor, and Pope *Liberius*, about the Year 358: For when the Sect of the *Donatists* at that time, as all

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* *Prat.* 56.
† *Prat.* 57. *Forb.* 4, 13, 1.
‡ *Prat.* 68.

others

others were, was divided into many and various Factions and Names; some are called *Assuritans*, others *Circumcellians*, others *Parmenianists*, others *Rogatians*.

Their Errors were, 1*st*, They taught with *Donatus*, That the Son, was less than the Father, and the Holy Ghost less than the Son.

2*dly*, They re-baptiz'd those that fell to them from the Catholick Church: For they say, (by which they conceal their Heresie) without, the Church-Baptism cannot be conferr'd; when they asserted, that the Church was with them only, those that make Defection from the Catholick Church, they re-baptiz'd, saying, That those before had not receiv'd True Baptism.

3*dly*, They asserted, That Good and Bad are not contained within the Church; but only the Good pertain to them. [Here I must make the same Observation, as formerly, that the *Donatists* were not only Hereticks, but Schismaticks, as is very plain from their Assertions.]

Balatius, as St. *Athanasius* in the Life of St. *Anthony* the Hermit, asserts, that he was an *Egyptian* Captain, a most studious Favourer of the *Arian* Heresie, lived in the Time of *Constantinus* the Emperor, and of Pope *Julian*, about the Year 352; and he so persecuted the Church of God, that in his wicked Mind he openly and publickly whipp'd the Virgins and Monks: With which matter St. *Anthony* being moved, it is reported, that he wrote Letters to him on this Occasion; *I see*, says he, O Balatius, *the Divine wrath coming upon thee suddenly; wherefore leave off, I pray, to persecute Christians, as thou dost, lest a Divine Vengeance possess thee, which threatens thee with a sudden*

ſudden Deſtruction. Which Epiſtle, when the unhappy Man had read, he ſpat on it, and threw it away, and puniſhed the Bearers; and commanded them them, thus to beſpeak *Anthony*; *Becauſe thy Care of the Monks is ſo great*, O Anthony, *'tis neceſſary that the Diſcipline of my Severity and Vigour ſhould come to thee at length.* But immediately a Puniſhment oppreſs'd him, intending Threatnings; and five Days after, Divine Vengeance ſtopp'd his ungovernable Mouth: For when he went out of the City with *Neſtorius*, the *Præfect* of *Alexandria*; and when both rode on moſt gentle Horſes, and the Horſes mutually agreed; the Milder, on which *Neſtorius* rode, with a ſudden Bite threw BALATIUS on the Ground, and tore and corroded his Thighs with his Teeth: And ſo being brought into the City, died three Days after, according to the Prediction of St. *Anthony*; ſhewing truly a great Example of Perfidy and Raſhneſs to thoſe of Heretical Pravity, and a moſt Potent Miracle of Divine Vengeance *.

Barbara, the Wife of the Emperor *Sigiſmund*, who reigned about the Year 1411, called thoſe Virgins fooliſh, who ſuffer'd for the Name of Chriſt; becauſe they had not taſted *Voluptatis gaudia, the Comforts of Matrimony:* A very ſenſual Lady indeed; and 'tis preſumed, that as her Expreſſion was Carnal, her Religion was ſo; ſhe fell alſo into an Old Hereſie, and taught, that the Souls periſh with their Bodies; and that there is no future State: And this is ſomewhat ſtrange, conſidering that ſhe was married to a Prince of Wiſdom, Learning, and Probity †.

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* *Prat.* p. 83.
† *Idem.* p. 84.

Bassus, the Disciple and Successor of *Cerinthus*, *Ebion* and *Valentinus*, three Hereticks, (mention'd in the First Part) publish'd his Heretical Notions a little after the Times of the Apostles (a Person most nefarious and wicked) in the Reign of *Antoninus Pius*, and of Pope *Higinus* about the Year 150. This Person, as *Philastrius* says, asserted, the Perfection of all Things; That the Life and Generation of all Men consisted in 24 Letters, and seven Stars, and not in the Majesty and Power of Christ; chiefly, because Christ did say, that he was *Alpha* and *Omega*, that is, the Beginning and End, understanding rashly his Opinion; and therefore, that true Salvation of Mankind is to be hoped in the Majesty and Corporal Presence of Christ*.

Bairus the Heretick, was of the Sect of the *Jacobites*, so called (says *Prateolus*) from one *Jacob*, a *Syrian*, an obscure Man, who imbib'd the Opinions of *Entiches*, *Dioscurus*, *Gnapheus*, and *Peter Severus*, (of whom in the First Part) which he made his business to propagate among the *Syrians* under *Heraclius* the Emperor, and of Pope *Honorius* the First about the Year 624

This Bairus moreover, by the Guidance of Satan, joyned himself with many other Hereticks, to *Mahomet* (who in *Arabia* was King and Prophet among the *Hagarens* and *Saracens*) and became a Favourer and an Egregious Doctor of propagating that Religion. For since *Mahomet* was very illiterate and void of Learning, and almost an Idiot, Bairus instructed him in diverse Errors; and *Sergius*, an Apo-

* *Idem.* p. 89.

state

ſtate Monk alſo aſſiſted him; who, with others, wrote the *Alcoran*.

Theſe Two continued with *Mahomet* to their Death; and 'tis reported, that upon the Death of BAIRUS, that cunning Knave, *Mahomet*, did nothing after. I have obſerved already, that Hereticks often ſhift, and at laſt turn *Turks*.

So fluctuating are the Opinions of ſome Men, when their Foundation is built on the Sand; ſo neceſſary it is to be well grounded in Principles, that they may ſtand in the Day of Tryal *.

The *Brachitæ* proceeded from the *Manichees*: For many Hereſies militate under this, altho' they go by other Names: They agreed with the *Gnoſticks*, and aſſerted, That the Soul of Man, was the Subſtance of God, or of the Subſtance of God †.

The *Borborians* or *Borboritæ*, were ſo called for their too much Filthineſs, they are ſaid to exerciſe in their Myſteries. By St. *Auſtin* they are called *Gnoſticks*; and by Others, the *Cattagod*.

They had their Riſe under *Adrian* the Emperor, and Pope *Xiſtus*, about the Year 129. Theſe Hereticks, ſays *Philaſtrius*, were implicated with the Vices of the Age, ſerving their Luſts; and not expecting a future Judgment; rather commending and approving the Carnal Concupiſcence of the Age.

This Error St. *Auſtin* imputes to the *Manichees*, and *Proclianites*, who by *Philaſtrius* are call'd *Prodianites*. They are ſaid to aſſert in their Opinions a Good and Evil God, with the *Gnoſticks* and *Manichees* ‡.

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* *Eodem loco.*
† *Prat.* 104.
‡ *Prat. eod. Forb.* 1, 37, 4. 12, 9. 1.

The *Chiliaſts*, or Millenaries, (of which ſee Part I. p. 14.) were by Sect *Cerinthians* (See the Life of *Cerinthus*,) obſerving the ſame Errors. They were ſo call'd, for their Aſſertion of Chriſt's Corporal Reign upon Earth for a Thouſand Years after the Reſurrection: That the Saints ſhould corporally feaſt with Chriſt. They emerg'd in the Reign of *Adrian* the Emperor, and of Pope *Xiſtus*, about the Year 130. They aſſerted, as *Philaſtrius* teſtifies, that when Chriſt ſhall come from Heaven, a Thouſand Years ſhall be ſpent in living, generating and Feaſting, as 'tis daily in this World.

The Author of this Hereſie was PAPIAS, (See the Firſt Part, p. 11.) Biſhop of *Hierapolis*, an Auditor of St. *John*, and, as *Irenæus* ſays, Companion of St. *Polycarpus*: But he was a Man, ſays *Nicephorus*, of a ſhallow Capacity, and took things in a groſs ſence. The Simplicity and Piety of the Man attracted many Followers; and I am very loth to put the Ancients and Moderns, who held a moſt pure Sence, into the Liſt of Hereticks. I confeſs, I am at a loſs to give an Account, why Learned Men ſhould puzzle their Underſtandings upon that Subject. Be it ſo, or not, The true Chriſtian is ſo to guide his Life, that he may in due time receive the *Recompence of Reward*. I know, there have been ſtrenuous Aſſerters of this Doctrine, Men of Piety and Learning, which I will not cenſure; but leave them to enjoy their Notions.

I am well aſſur'd, that a Man may be ſaved without believing that *Tenet*; and can but obtain Salvation if he holds it. The groſs Notion of the *Millennium*, I believe, was the Foundation of *Mahomet's* Paradiſe †

† *Prateolus*, p. 130.

HERMAS, or as others will have it, HERMIAS, was one of the Leaders of the *Maſſalian* Hereticks, who lived in the time of *Valens* and *Valentinian*, the Emperors, and of Pope *Siricius*, about the Year 388.

1. He aſſerted, That there was no Virtue or Profit in Holy Baptiſm, to the Baptized; but only a ſtudious Oration to expel the Devil dwelling in Man.

2*dly*, The *Hermians* did not baptize in Water, but in Fire; taking occaſion from hence, That *John* the Baptiſt, in St. *Matthew*, ſpeaking of Chriſt, ſaid, *He ſhall baptize you with the Holy Ghoſt, and with Fire.*

3*dly*, Sometimes, they ſay, that Evil comes from God, and ſometimes from Matter.

4*thly*, They teach, That Elementary Matter, of which the World is made, was not made by God, but is co-eternal with God.

Of theſe Hereticks *Nicephorus* thus writes (*Lib.* 11. 14.) "They, ſays he, falſly think, that they are "afflated and inſpir'd by a certain Deity, ſome De-"vil exerciſing his Power in them, which they take "to be the Preſence of the Holy Spirit. Thoſe "who are perfect in this Vice, hate all manner of "Work and Labour; they give themſelves up to "Sleep and Drowſineſs, and call the Viſions and "Fancies of their Dreams *Prophecy*. The Leaders of this Hereſie were *Dadoes*, *Sabbas*, *Adelphius*, *Hermas*, *Simeones*, and others.

HERMANNUS RISSUICK, as *Bernard* of *Luxemburgh* relates in his Catalogue of *Hereticks*, was a *Dutchman* by Nation. He, when he had fallen into many Errors, being admoniſh'd, and at length mov'd to Repentance, ſung his Recantation, and ſo obtain'd Mercy from the Magiſtrate, and was only condemned to perpetual Impriſonment in the Year 1499, under *Maximilian* the Emperor, and Pope *Alexander* the Sixth. But after making his Eſcape, he relapſed into his former Madneſs, and utter'd far worſe Expreſſions than before; for which he was again apprehended in the Year 1512, and condemn'd by the Inquiſitors of Heretical Pravity, and was deliver'd to the Secular Magiſtrate, and according to his Sentence, was burnt alive.

Firſt, Amongſt thoſe Errors into which HERMANNUS had fallen, this was one, in which he aſſerts, That Angels both good and bad, were not created by God; becauſe (ſays he) Scripture does not aſſert it.

2*dly*, He ſaith, That the Soul, by the Death of Man, periſhes together with the Body; and that there will be no Life after this; as, *Socrates* being dead, his Soul dies, as it began with his Body.

3*dly*, He aſſerts, That there is no Hell; and therefore laughs at us who think there is.

4*thly*, That Matter, of which the Elements are made, was not created by God, but was co-eternal with him; and therefore he ſaith, that it began not by Creation, as *Moſes* fooliſhly talks, and as the confus'd Bible diſcovers. 'Tis his own Expreſſion.

5*thly*,

5*thly*, That Chriſt (O horrid and unheard of Blaſphemy) was a Fool, a ſimple Fantaſtick, a Seducer of poor People, and ſaved none; for how many Men, (ſays that impious Miſcreant) were ſlain for him and his fooliſh Goſpel?

6*thly*, That all that Chriſt did, were contrary to right Reaſon; wherefore he denied openly, that Chriſt himſelf was the Son of the Almighty.

7*thly*, He deny'd openly, that *Moſes* received the Law in a viſible Manner, and that he talk'd Face to Face with God.

8*thly*, He alſo ſaith, that our Faith is Fabulous, as (ſaith he) our fooliſh Scripture, and fictitious Bible, and mad Goſpel proves.

9*thly*, That alſo our Goſpel is falſe; becauſe he that could create the World without Incarnation, might alſo ſave it without Incarnation.

All theſe Articles, this impure Wretch, confeſs'd with his own Mouth, before the Inquiſition, Notary, and Witneſſes; with the Addition of theſe Words; *I truly was born a Chriſtian, but now I am fallen from Chriſtianity, becauſe I judge and eſteem all Chriſtians Madmen* *.

Ibas, Biſhop of *Edeſſa*, and a Heretick, in the Time of *Zeno* the Emperor, and of Pope *Simplicius*, about the Year 476. He in the fifth Synod of *Conſtantinople*, held under *Juſtinian*, at which were preſent 165

* *Prat.* 209.

Fathers, is condemned of Hereſie, with *Theodorus*, and *Anthemius*, Men of his Faction, becauſe in an Epiſtle Wrote by him, to *Maris* the *Perſian*, he deny'd that the Word of the Lord was made incarnate Man of the holy Mother, the Virgin *Mary*. Theſe impious Men aſſerted, that *Mary* the Virgin brought forth Man only, and not God; and therefore ſhe was not *Theotokos*, but *Chriſtotokos*; and that a pure Man was born of her, whom they called the *Temple*: In this they were *Neſtorians*.

2*dly*, He reprehended St. *Cyril* of *Jeruſalem*, oppoſing them; and they blamed the firſt holy *Epheſine* Synod, becauſe it had removed *Neſtorius*, and ſubjected him to an *Anathema* *.

Lucas Stenberger was born in a Town of *Moravia* in the Year 1561, in the Reign of *Ferdinand* the Emperor, and of Pope *Pius* the Fourth, and was caſt into Priſon for preaching, in many Places, and profeſs'd himſelf a Diſciple of *Luther* and *Melancton*. He was ſo really, or not. If he was, *Prateolus* is a Slanderer; as always he is, when he writes of *Lutherans*, *Swinglians*, and *Calviniſts*. If he was not, he highly deſerves a Place in this Liſt. Be it as it will; I ſhall give you in full Tale the Accuſations that *Prateolus* alledges againſt him.

He ſays, he publickly preach'd this Doctrine, as the pure Word of God.

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* *Prat.* 222. *Forb.* 3, 34, 2. 3, 25, 14, 15. 3, 27, 3.

First, He taught and confeſſed openly, That all thoſe, that confeſs and adore the Name of the *Trinity*, falſly invented Three Gods; ſince the Name of the *Trinity* is ſupervacuous and empty; becauſe the Name of the *Trinity* is never expreſs'd in the Holy Scriptures; and there is but one God in Heaven: Therefore he forbad, that that Hymn, *O Veneranda Trinitas! O Venerable Trinity!* ſhould be ſung; but in ſtead of that, *O Venerable Goodneſs of God!* He alſo Wiſhes, that the Devils would carry away, and tranſport *Trinitatem*; for he knew not, ſays he, whether it was Male or Female; but he perſuaded himſelf, *Trinitas* was a certain Woman, who had three Husbands. See the Prophaneſs of the Wretch!

2dly, He confeſſed, that Chriſt was not true God, but only a Man, like other Men; For if he had been God, he ought to remove from Heaven to Earth; and in the *Interim* to commit the Adminiſtration of the World to the Angelical Spirits: that Chriſt was born of *Joſeph* and *Mary*; (an old Hereſie) that Chriſt did riſe from the Dead, not by his own Divine Power, but by Virtue of the Almighty; (this is the *Socinian* Doctrine) neither did Chriſt any Miracle, but by the Operation of the moſt Powerful God, who beſtowed on him more Gifts and Powers, than on any other Prophet: And for his vertuous and holy Life, God made him his adopted *Son*, when he was baptiſed by *John* in *Jordan*. Hence the Voice was, *This is my beloved Son, in whom I am well pleaſed*; And ſo Chriſt was the Son of God, but only according to his Soul, which he on the Croſs recommended to God.

3dly, He makes a Jeſt of the Holy Ghoſt, ſaying, that he was nothing elſe but a Dove; aſſerting alſo, that there was nothing in both Teſtaments in rela-

tion to his *Divinity*, neither was it manifeſt, what was the Holy Ghoſt; and that he would rather return to a Convent, than believe in the Holy Ghoſt. If this be true, I believe he fell from Popery, and it may be, had ſome Errors, tho' not ſo many, as *Prateolus* charges him with: For we know the Nature of Papiſts ſo well, that if they loſe a Member, right or wrong, he ſhall be fully charged with Crimes and Hereſies. Thus on the other Side, if an Apoſtate goes over to them, tho' his Sins were as red as Scarlet (to uſe the Prophets Words) they ſhall preſently make them as white as Wooll; ſuch Power they make the World believe there is in Popery, that Scurff of Chriſtianity. But I muſt confeſs, the more I ſee or read of it, the more I diſlike it, and ſuch I truſt in God will be my Thoughts, as long as I live in this World.

4*thly*, He is not willing that the Mother of God, (that is to be extolled with the higheſt Praiſes) ſhould be a perpetual Virgin, [what if ſhe was? what if ſhe was not? It is no Artlcle of Faith; nor can ſhe, nor ought ſhe, to be the Object of Adoration, as the *Romaniſts* ſo violently plead for;] but he aſſerts, that ſhe had two or three Sons formerly, and that ſhe did not differ from other Women, (that's a *Meioſis* indeed, and an Extream on the other Hand) and for that Reaſon, that neither ſhe nor the other Saints ought to be honour'd [adored I ſuppoſe *Prateolus* means;] and that no Feaſts of her, and the other Saints ſhould be celebrated. Moreover, that Men ſhould work on the *Lord's-day*, and feaſt on *Saturday*; becauſe that Day in Holy Writ is expreſly commanded to be kept holy, and ſhould be reverenc'd; but of the *Lord's-day* nothing is preſcrib'd or conſtituted.

5*thly*,

5thly, This self-same Man, rejects also holy Baptism, calling it a Satanical Institution; and affirms, that all those, that are signed in the holy Font, are baptiz'd to Hell, or eternal Damnation; for not Baptism, but Circumcision, was of Divine Institution.

6thly, The Sacrament of the Lord's Supper he treats with the utmost Scorn and Derision; and says, that the *Jews* did eat the Paschal Lamb, and if any thing remain'd, it was burnt with Fire. At last he says, that he thinks of the Sacrament, what *Melanchon* did: For when he had few Communicants, fewer than he expected, he would call others in this Form of speaking, *Come hither, for I cannot alone devour him.* I take this to be a horrid Scandal of *Prateolus* upon *Melanchon*; which makes me apt to think, that he often flies out upon Men of different Judgment from him *.

The *Massalian*, or as others write them, *Messalian* Hereticks, sprung up in the Reign of *Valens* the Emperor, and of Pope *Damasus*, about the Year 480. Some called these *Euchitæ*, *Orantes*; others *Enthusiasts*; for these as *Theodoret* writes, (*Lib.* 3. *Cap.* 11.) expect the Operation of some Dæmon, which they thought to be the Operation of the Holy Ghost; but of these I have spoken already in HERMAS; St. *Austin* (Hæ. 57.) calls them *Psalliani* †.

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* *Prat.* 259.

† *Prat.* 321. *Forb.* 2, 8, 1. 5, 13, 31. 12, 10, 21. 10. 5, 34. *Epip. Har.* 80. *Nicep.* 11, 14.

The

The *Metagiſmonite* Hereticks (as St. *Auſtin* in his Book of Hereſies, C. 18.) ſignifies the ſame, as *tranſvaſantes vel invaſantes*, from *Angion*, which ſignifies a Veſſel; and *Metangeiſmos*, a putting of one Veſſel into another; for theſe Hereticks ſay, the Son is ſo in the Father, as one little Veſſel is in another; ſo making the Son leſſer than the Father: Againſt which *Athanaſius* writes in his Creed, *In this Trinity none is greater or leſs; nothing firſt, nor latter; but the whole three Perſons are Coeternal and Coequal.* Who was the Broacher of this Hereſie, St. *Auſtin* is ſilent. But they ſeem to emerge in the Age of *Artemon* and *Theodotus* the Hereticks (of whom ſomewhat formerly) in the Reign of *Heliogabulus*, and of Pope *Urban*, about the Year 221.

Philaſtrius in his Book of Hereſie, writes thus of theſe Hereticks; After *Tatian*, *Montanus*, and *Theodotus*, others ſprung up, who are called, *Metagiſmon*, that is, the Son entered into the Father, (as I have ſaid already) as one Veſſel is in another, being ignorant of what they aſſert, when our Saviour had taught, that the Son did not enter into the Father, but was equal to him in Divinity and Power. And theſe Hereticks ſeparated themſelves, as falſe Prophets, from the Catholick Church, not underſtanding, that as the Father is Immenſe, ſo is the Son, and ſo is the Holy Ghoſt; ſo that the Trinity is Immovable, Immenſe, and Omnipotent, and Eternal; which is plainly declared in the Holy Scripture; and that there are Three Perſons, living for ever, and equal in all Majeſty and Power; yet the Son and the Holy Ghoſt diſtinct from the Father. Thus *Philaſtrius* *.

* *Forb.* 1, 8, 9. *Prat.* 337.

The

The *Nazarine* Hereticks, as St. *Auſtin* and *Philaſtrius* write, took their Name from *Nazareth*, a Town in *Galilee*, in which our Saviour was conceived, and for which he was called a *Nazarite*. Their Errors were,

Firſt, They taught that the Faith of Chriſt, without the Works of the Law (of *Moſes*) was not ſufficient to Salvation.

2dly, they obſerved the Sabbath, and Circumciſion, and were addicted to all the *Jewiſh* Feſtivals.

3dly, They Honoured thoſe Fathers, from *Adam* to *Moſes*; but they received not the five Books of *Moſes*; confeſſing and believing, that *Moſes* received them from God, not that which was carried about, but another; for they ſaid, that thoſe Books were feigned, and commentitious, and that nothing of them was obſerved by the Fathers: Yet they killed no Victims, neither did they eat Animals; for 'twas Wickedneſs in them to eat Fleſh, or to Sacrifice them. Thus *Epiphanius*.

Now let the impartial Reader judge betwixt this Account and the infamous *Toland*, Author of *Nazarenus*; and whether *Epiphanius*, and *Hierome*, whom 'tis needleſs now to quote, are to be credited before ſuch an infamous Miſcreant: but he has been called to Account by the learned and ingenious Dr. *Mangey*; and 'tis needleſs in this Place, to inſiſt longer on his wicked and weak Performance *.

* *Prat.* 346. *Forb.* 10, 6, 3.

I have already in the First Part of the *Historical Account*, P. 46. mention'd something of the *Noetian* Hereticks; and here I shall a little enlarge on them. They were so called from NOETUS, Master of *Sabellius* of *Pentapolis*; from whence they were commonly known by the Name of *Sabellians*, or *Patripassians*. They first appear'd at *Ptolemais* in *Egypt*, in the Time of *Galienus* the Emperor, and of Pope *Stephen* the first, about the Year 259.

This NOETUS deny'd the Number of Persons in the Holy Trinity; and asserting one only Person in them, yet called by divers Names. From the Corruption of this Fountain, he deduced also this vitiated Rivulet, that the Father suffered, as well as the Son; which is necessary for him to confess, since he asserted, that the Son was the same Person; and from this Doctrine, they assum'd the Name of *Patripassians*, because they taught, the Father suffered.

Of this NOETUS, St. *Epiphanius*, in *Hær.* 57. who disputing, thus speaketh: Another after *Bardesanes* (see the First Part of the *Historical Account*, p. 33.) by Name NOETUS, arises, who liv'd at *Ephesus*. This Person was led by a strange Spirit, who said and taught, what neither the Prophets, Apostles, nor the Church ever thought of. He, puffed up with his own Elations, was bold to deliver, that the Father suffer'd.

Moreover, arriving to a greater Pride and Madness, he called himself *Moses*, and his Brother *Aaron*. But as he adds, That this same Man, with his own Brother, a little after died, not as *Moses* in Glory, nor his Brother *Aaron*, was buried in Honour; for they were thrown out, as Transgressors, and none of the Pious buried them.

Of

Of this Hereſie ſeé more in the *Patripaſſians*, and *Sabellians* *.

The *Nudipedes* (ſays *Lyndanus*) were Hereticks of our Age, by Sect *Anti-Lutherans*, and *Anabaptiſts*; who, when they were in *Moravia*, would ſeem to imitate the Apoſtolick Life, relinquiſh'd every thing, and had all things in Common, forſaking their Dwellings, Children and domeſtick Affairs, and wandring in the Fields. They abhorr'd Shooes; from whence they were called *Nudipedes*, Barefoot. They touch'd no Money, and deteſted the Uſe of Meats and Arms; and therefore they were called *Spirituals*, and *Separates*. See more of theſe in the *Apoſtolicks*, in the Third Part of the *Hiſtorical Account*, p. 86.

I ſtand in a maze at *Prateolus*, when he puts theſe *Nudipedes* into his Liſt of Hereticks; all which agree to a Hair, with the *Mendicant* Friars, the *Franciſcans*, *Capuchins*, and others of that corrupt Church. And if theſe *Nudipedes* were Hereticks, ſo are thoſe Friars of the *Roman* Church: But ſure I am, that if the firſt are Hereticks, the latter muſt be ſo too. The only Difference that I find, is this, the former liv'd, *Jove aperto*, in the open Air; and the other pompouſly in their ſtately Monaſteries. They Vow Poverty and Chaſtity. Their Way of Living diſproves the Firſt; and how they obſerve the Latter, I am loath to Determine. But you may diſcern by this, what a mighty Power there is in Prejudice. Theſe harmleſs, enthuſiaſtick, mad-brain'd *Nudipedes*, muſt be branded for Hereticks, and the pamper'd Monks muſt paſs for Saints. In a Word, I am of Opinion, and

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* *Prat.* 361. *Forb.* 1, 2, 5.

ſo

ſo is the learned Bp. *Stillingfleet*, that St. *Dominick*, St. *Francis*, St. *Bruno*, and a great many more Saints of the modern *Roman* Church, were down-right Enthuſiaſts, and were fitter for *Bedlam*, than to be Founders of Monaſteries. But the Pope will have it ſo, and his *ſic Volo, ſic Jubeo*, is Reaſon ſufficient; and who is the Man in that Church, that has the Front to oppoſe him? But not at preſent to ſpend any more Words on the Pope and his ſpiritual Guards, (as all the Orders of the Monks are) I ſhall now proceed †.

OLIPIUS, was an *Arian* Biſhop at *Carthage*, in the Time of *Anaſtaſius* the Emperor, and of Pope *Symmachus* about the Year 504. He, as *Jacobus* of the Order of the Hermits of St. *Auguſtine*, aſſerts, when in the Bath, was Blaſpheming the Holy Trinity, three fiery Flaſhes of Lightning being viſibly ſent by an Angel, He, I ſay, miſerably died, and his Carcaſe was conſumed. This is more than enough, to ſtop the Mouths of all modern Hereticks, *Socinians*, *Arians*, *Quakers*, *Muggletonians*, and other Hereticks, and *Deiſts*, belching out their Blaſphemies againſt the ever bleſſed Trinity, and ought to ſtand as a Monument of God's Juſtice againſt Hereticks. And would to God, they would take Warning from the ſtupendous Puniſhment of OLIPIUS ||.

The *Ophitæ*, (of whom mention is made, *Part* I. *p.* 16.) were ſo called from their worſhipping a Serpent, for ſo the *Greek* Word ſignifies. Theſe as St. *Auſtin* (in his Book of Hereſies, C. 17.) teſtifies, aſſerted, that that Serpent, that deceived our firſt

† *Prat.* 366.
|| Eidem.

Parents

Parents, was Chriſt, the Author of Knowledge of Good and Evil; for which cauſe, they nouriſh and worſhip a living *Snake*; (as ſome in *Guinea* do to this day, as I have been inform'd by Travellers) which going out of his Den by the Enchantment of the Prieſt, and aſcending the Altar erected over it, licks up the Oblations offer'd to it; which done, it returns to its Place, in which it is kept. (In *Guinea* they offer Milk to it.) Its Worſhippers alſo break thoſe Oblations in the Euchariſt, as if ſanctified by the Serpent Chriſt, as they think. St. *Auſtin* from the Opinions of others, relates, that the Worſhip of this Serpent had its Original from the *Nicolaitans* and *Gnoſticks*. Moreover, *Epiphanius* delivers, that their Rites were ſo filthy and abominable, that 'twould be Wickedneſs to Chaſte Ears to hear them. And St. *Hierome*, writing of them, ſays, that the *Ophitæ* were thoſe that tore the Goſpel*.

Pascentius was a Count in *Africa*, a moſt bitter Favourer of the *Arian* Hereſie, in the Time of St. *Auſtin*, with whom he had alſo diſputed, and to whom upon this Affair he ſent him ſome Epiſtles, and with all his Power endeavour'd to reduce him from his Madneſs.

Pascentius flouriſh'd under the Emperors *Arcadius* and *Honorius*, and in the Time of Pope *Innocent* the Firſt, about the Year 409. He, with *Arius*, aſſerted, That the Son was leſs than the Father; neither was he of the ſame Subſtance with him, but was a mere Creature †.

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* *Forb.* 2, 1, 4. *Prat.* 367. *Tert. de præſc.* C. 47.
† *Prat.* 385.

Phile-

PHILETUS was one of thoſe, whom St. *Paul* deliver'd to Satan, for his Hereſie and Blaſphemy againſt the ſound Doctrine of Chriſt and his Apoſtles, in the Time of *Domitian Nero*, and of St. *Peter*, about the Year 56.

The Apoſtle had ſo great Power (ſays St. *Auſtin*) that with a Word only, he delivers to the Devil thoſe that receded from the Faith. PHILETUS moreover deny'd the Reſurrection of Bodies, and all things which are read of a Corporal Reſurrection, in Holy Scripture; and endeavours to refer only to a ſpiritual Reſurrection, ariſing from the Death of Sin. Of whom St. *Paul* writes thus: (2 *Tim.* 2.) *Avoid prophane and vain ſpeaking; for they profit much to Impiety, and their Speech eats like a Canker: of whom is* Hymenæus *and* Philetus, *who fell from the Faith, ſaying, the Reſurrection is already paſt, and have overthrown the Faith of ſome* *.

The *Proclianites* (who are alſo called *Prodianites* and *Hermionites*, by *Philaſtrius*) are by Nation *Galatians*, the Diſciples of *Seleucus* and *Hermias*, Hereticks, who liv'd in the Time of *Valens* the Emperor, and of Pope *Damaſus*, about the Year 182. Their Errors are,

1. Theſe (as St. *Auſtin* and *Philaſtrius* aſſert) believe Chriſt not to have come into the Fleſh, denying him to be born of a Virgin.

2*dly*, They ſay, there is no Future Judgment.

3*dly*, They deny alſo the future Reſurrection of the Fleſh †.

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* *Prateolus*, p. 402.

† *Prateolus*, p. 414. *Roſs*, p. 208.

SECUN-

SECUNDINUS was a Diſciple of MANES, and flouriſh'd about the Year 405, under *Arcadius* the Emperor, and Pope *Innocent* the Firſt. He wrote a Letter to St. *Auſtin*, whom he never ſaw; and with all his Might perſuaded him to return to the *Manichees*. Which Letter was anſwer'd by St. *Auſtin*; who preſs'd SECUNDINUS to leave his Perfidy, and return to the Catholick Church. His Errors were,

1: He aſſerted, That St. *Auſtin* and all the Catholicks, had erred in Faith.

2*dly*, That Chriſt was not the only Begotten Son of the Father, according to Nature.

3*dly*, That God was mutable.

4*thly*, That Evil was a certain Subſtance.

5*thly*, and *Laſtly*, That Fleſh ought not to be eaten; becauſe, he ſaid, it was created by an Evil Principal.

THEODORUS, Biſhop of *Mopſua*, (of whom ſomewhat already in the *Hiſtorical Account*) an Eloquent Man, Schoolfellow to St. *John Chryſoſtome*; who, as long as he lived, was a moſt bitter Antagoniſt of the *Arians*, fell into the Hereſie of EBION, (for EBION was a Man, notwithſtanding what TOLAND, in his *Nazarenus* ſays to the contrary) and of NESTORIUS, in the Time of *Zeno* the Emperor, and *Simplicius*, Biſhop of *Rome*.

1. He affirm'd, That the Virgin *Mary* brought forth a Man only, and not God.

2*dly*, That nothing was expreſsly ſpoke of Chriſt in the Old Teſtament *.

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* *Prat.* 472. *Forb.* 3,24,3. 3,25,7. 3,25,17.

ZENO ISAURICUS, the Son-in-law of *Leo* the Emperor (whom I have already mention'd in the *List*) was chosen about the Year 476. He was a Man above Expression, flagitious. He ruled, not as *Augustus*, but as a Tyrant. He was infected with the Heresie of EUTICHES and DIOSCURUS, who attributed One Nature to Christ; yet he was so cunning, that by his pacificatory Edict, he neither rejected nor approved of the Synod of *Chalcedon*, in which that Heresie is condemn'd.

Nicephorus in his Church-History, (16.1.) gives him this Character: "But after *Zeno* had receiv'd the "Empire, he did not think he govern'd well, unless "he enjoy'd every Pleasure to the utmost degree. "He so truly defiled himself with base Crimes, that "he thought, if he perpetrated his Villanies *intra* "*Regiæ penetralia, within the inmost Recesses of his Court*, "it would be obscure, and not generous; But if he "was flagitious, without all shame, publickly, and "in the sight of all Men, he thought That was "worthy of a Prince and Emperor. Therefore in "the Beginning of his Reign he was a Man incom-"posed, dissolute, intemperate and corrupted. "Wherefore those who gave him the *Sceptre*, did "not attribute to him the Honour due to good and "pious Works; for he was guilty of Male-Admini-"stration: For that Cause, all his Subjects, both in "the East and West were afflicted: For the *Sara-*"*cens* wasted *Mesopotamia*; also an innumerable "Multitude of *Huns*, who were before called *Mas-*"*sagetæ*, pass'd over the *Ister*, and freely over-ran "*Thrace*, without Opposition. But if any thing "was left by their Direption, that *Zeno* took by "force; who, not less than the Barbarians, did ho-"stily invade it. He did not only detriment to "Places afar off; but ruin'd his own House, by his "absurd and filthy Pleasures. But

But concerning the Death of *Zeno*, hear the ſame *Nicephorus*. " *Zeno*, ſays he, ſeeing from the For-
" tune-tellers, the End of his Life approaching,
" conſults one *Maurianus*, who ſhould be the Man
" that ſhould reign after him; who is ſaid to an-
" ſwer, That one of the *Silentiaries* ſhould not only
" obtain the Empire, but alſo his Wife. But *Zeno*
" who had Thoughts of promoting *Pelagius*, a wiſe
" and famous Man, commanded him to be ſlain, and
" alſo many others, who did not deſerve Death. But
" *Zeno* was taken with an Epilepſie (a Falling-
" ſickneſs) and expiring, called on the Name of
" *Pelagius*.

It is alſo reported, that his Wife *Ariadne* hated him; and when he labour'd under the Dolours of his Diſeaſe, ſhe got him included alive in a Sepulchre. But others aſſert, when he had loſt his Senſe by Ebriety, he was put into a Tomb, and afterwards when he came to himſelf, he exclaimed from the Monument, that he only deſir'd Life, and not the Empire; and that he was prepar'd to confirm it by an Oath: But none anſwer'd him, becauſe *Ariadne* had ſo order'd it. After this manner this miſerable Wretch ended his Days, when he had exercis'd Tyranny in his Empire 17 Years.

Thus have I duly laid down the Character of a Voluptuous, Diſſolute, Intemperate, Adulterous, and Flagitious Prince.

I ſhall now draw towards the End, having only time to lay down my Charge againſt *Quakeriſm* (as for the *Muggletonians*, they are diſcuſs'd in the *New-Years-Gift*, printed the laſt Year) in which hereafter I ſhall prove them groſs Hereticks, if not worſe. Theſe are the Heretical Principles that I charge upon the *Quakers*:

1. They deny the Holy Scriptures.

2*dly*, They deny the ever-bleſſed Trinity.

3*dly*, They deny Jeſus to be Chriſt the Son of God.

4*thly*, They are guilty of Idolatry, in worſhipping *George Fox*.

5*thly*, They undervalue the Death and Sufferings of Chriſt, and alſo deny the Reſurrection.

6*thly*, They are guilty of horrid Blaſphemies; And many other things I could lay to their charge; but I may take another Opportunity to enlarge on them.

Having, I hope, made good what I promiſed at firſt, *viz.* ſhewn the Riſe and Growth of Hereſie in the Chriſtian Church for Sixteen Hundred Years, and farther; I ſhall conclude all that I have at preſent to ſay, with a ſhort Account of what has been acted in Councils Provincial, National and General, in relation to their Cenſures upon *Hereſie*: And this I ſhall ſtile *An* APPENDIX.

AN

AN

APPENDIX.

TO ſhew the Indefatigable Induſtry and Diligence of the *Ancient Fathers* to put an effectual Stop to the Growth of Hereſie, and to break the Cockatrice's Egg in the Shell, I ſhall now take upon me one Trouble more (and that is no ſmall one) of viewing the Councils, Provincal, National, and General; and ſee what they have done in relation to Hereſie, in the ſeveral Centuries of the Church. I ſhall not mind Chronology; but ſhall preſent unto you, Reader, what I find in the great Labours of the Reverend and Learned Mr. *Howel*, in his Two Volumes of his *Synopſis*. I wiſh (and ſo do all Lovers of the Eccleſiaſtical Hiſtory) that the third Volume was publiſh'd: But we muſt wait, till the World is bleſs'd with a Sight of it; but when that will be, time will diſcover; tho' had it not been for ſome Obſtacles, we ſhould have had it, e're now.

The Firſt General Council (truly ſo call'd) was that of *Jeruſalem*, in the Year of Chriſt 51; and it was ſummoned on this Occaſion; when St. *Paul* and St. *Barnabas* (as we have the Story in the 15*th* of the *Acts*) had inſtructed the Church of *Antioch*, ſome *Judaizing* Chriſtians (*Jews* converted to Chriſt, but yet obſerving the *Jewiſh* Laws) came from *Judea*, endeavouring to perſuade the Chriſtians at *Antioch*, that except they were Circumciſed,

and obſerved the Law of *Moſes*, they could not be ſav'd. When this Controverſie was fully debated among themſelves, you have the Decree of the Synod (V. 23, 24.) delivered by St. *James* in theſe Words; *The Apoſtles, and Elders, and Brethren, ſend greeting, unto the Brethren, which are of the Gentiles in* Antioch, Syria, *and* Cilicia; *Foraſmuch as we have heard, that certain which went out from us, have troubled you with words, ſubverting your Souls, ſaying, you muſt be Circumciſed, and keep the Law, to whom we gave no ſuch Commandment; it ſeemed good unto us, being aſſembled with one accord, to ſend choſen Men unto you, with our beloved* Barnabas *and* Paul, *Men that have hazarded their Lives for the Name of our Lord Jeſus; we have ſent therefore* Judas *and* Silas, *who ſhall alſo tell you the ſame things by Mouth; for it ſeemed good unto the Holy Ghoſt, and to us, to lay upon you no greater Burden, than theſe neceſſary things; That ye abſtain from Meats offered unto Idols, and from Blood, and from things ſtrangled, and from Fornication; from which if you keep your ſelves, you ſhall do well; Fare ye well.*

By this Decree the Church of *Antioch* (being a Collection of *Gentiles*) was very much refreſhed and pacified. But *Judas* and *Silas* who were ſent Embaſſadors from *Jeruſalem* in a long Oration inſtructed that Church, and confirm'd them in the Faith: But *Paul* and *Barnabas* ſtaying longer with them, with Care and Fidelity inſtructed the Church of Chriſt.

Altho' what was done by this Pious Decree, was fully ſatisfactory to all Chriſtians at that time; yet this Hereſie (which was a Mixture of Chriſtianity with *Judaiſm*, teaching Juſtification by the Merits of good Works) not only troubled the Church of *Antioch*; but alſo corrupted (as a growing Plague) many other Churches. From whence it came to paſs, that St. *Paul* ſo labours this Point in his Epiſtle

to

to the *Galatians*, that he might extricate that Church from the Jins and Snares of Falſe Apoſtles. [Alſo ſee *Phil.* 3.] and how far and wide this Hereſie ſpread, we may gather from St. *Paul's* Words (2 *Tim.* 1.) to *Timothy* Biſhop of *Epheſus*; *Know you this*, ſays he, *that all Men are turn'd from me which are in* Aſia: Which Epiſtle St. *Paul* wrote a little before his Crucifixion, in the Reign of that Cruel Monſter *Nero*.

This Council, tho' Pious and Holy, could not pluck up by the Roots this Hereſie; but it ſhews to them the Way and Method to Truth, who love it: For it oftentimes happens, that after celebrated Councils, Hereſie not only revives, but alſo (according as it finds Encouragement from the Great Ones) acquires greater Strength and Power.

The Primitive Church (as appears from the Apolical Canons) took ſo much care in defending its ſelf from Hereſie, that twice a Year (See *Can.* 38.) *Synods* are to be ſummon'd to extirpate it; twice a Year Councils of Biſhops are to be celebrated, that they may amongſt themſelves, ſearch out the *Dogmata* of Impiety, and remove emergent Eccleſiaſtical Contentions: The Firſt to be held the *4th* Week after *Pentecoſt*, the Second on the *12th* of *October*. Tho' this Canon is the *38th* according to *Oſiander* and *Caranza*; yet the Learned and Reverend Mr. *Howel*, makes it the *37th*.

'Tis a good Obſervation of *Oſiander*, *This Canon*, ſays he, *was appointed by good Council; but is not obſerved in the Papacy: which if it had, we ſhould not have had ſo many Human Traditions: But if it be obſerved in all Evangelical Places, that Churches ſhould be viſited twice in a Year, and Synods celebrated for the Preſervation of ſincere Doctrine, and Retention of Diſcipline, there would be leſs Offences, and Contentions in Evangelical Churches.*

And here let me admire the Conduct of ſome Perſons in a certain Country, tho' Synods are always ſummon'd and meet, as often as the Great Council does in ſecular Affairs, yet as often they have met with Diſappointments and Adjournments, and the Lower-Houſe of *Convocation* have with the greateſt Earneſtneſs uſed all lawful Means to meet and do the Buſineſs of a Synod; yet for many Years they have been by ſome of great Note diverted from their good Intentions, in ſerving the Intereſt of the National Church, by unuſual Prorogations, by unheard of Adjournments, by unſeaſonable Janglings, and by unaccountable Contentions.

Thus, and by this means, *Schiſm* got a head, and *Hereſie*, *Deiſm*, *Socinianiſm*, *Arianiſm*, nay, *Atheiſm* it ſelf ſtrutted bare-fac'd, and vaunted its ſelf againſt an Infinite God, againſt Chriſt and his Holy Religion: Thus, *Atheiſm*, *Hereſie*, and *Schiſm* came rowling in, like an Inundation; and if not timely prevented, will prove the Bane, Ruin, and Deſtruction of all Revealed Religion, in that once flouriſhing Nation.

What Account will the ſupine and ſleepy Superiors give at the General Audit, for not attending to (and forwarding of) Chriſtianity in General? How many poor deluded Souls muſt they give an Account of, to their Supream Lord, and Judge, Jeſus Chriſt, at the laſt Day? How dreadful will their Caſe be, when the whole Scene of Affairs ſhall be laid open at that dreadful Tribunal, when the Secrets of all Hearts ſhall be diſplayed before the Face of God, Angels and Men? Then ſuch will not be able to hold up their Heads; but with horrible Confuſions, and Tremblings of Heart will call upon the Mountains to hide and cover them from the avenging Fury of an Angry God.

In

In the Year of our Lord 325, was the Holy and Oecumenical Council held under *Conſtantine* the *Great*, at *Nice*, in *Bythinia*, conſiſting of 318 holy Fathers, againſt *Arius*, a Presbyter of *Alexandria*; who blaſphem'd againſt the Son of God; ſaying, that he was not Conſubſtantial with God the Father, but was a Creature; and that there was a time, when he was not; whom the holy Synod depoſed, all conſenting to anathematize him. The Council decreed, that the Son was Conſubſtantial to the Father: This, as I have ſaid, was the Firſt *Oecumenical* Synod: But before it, were diverſe particular Synods, *viz.* That of *Antioch*, that of *Ancyra*, and that of *Neocæſarea*. Part of the *Nicene* Creed runs thus; *And in Jeſus Chriſt, the only begotten of his Father before all Worlds, God of God, Light of Light, Very God of Very God, begotten, not made, being of one Subſtance with the Father, by whom all things were made*, &c.

It is manifeſt (ſays the Reverend and Learned Mr. *Howel*) from the Ancient Writers, that there were very many and frequent Synods held before the Year 228. The Sum of which is this, *viz.* The Council of *Pergamus* under *Theodotus*, was celebrated; which conſiſted of Seven Biſhops, about the Year 150, in the Cauſe of the *Colabarſian* Hereſie. This COLABARSUS (as you will find in the *Hiſtorical Account*) was the Diſciple of *Mark*, the Hereſiarch; or, as others ſay, the Maſter; and *Irenæus* (Lib. 1. C. 10.) plainly hints, that he publiſh'd the *Dogmata* of COLOBARSUS. Beſides other monſtrous Opinions of this Man, he taught, that the Lives of all Men were ſituated in the Seven Planets, or Stars; and that they were the Seven Churches, and the Seven Golden Candleſticks, [See *Roß*, p. 144.] of which *Irenæus*, *Epiphanius*, *Theodoret*, and others ſpeak. To engage this Hereſie, the Seven aforeſaid Biſhops, met in the

the City of *Pergamus*, and put the Heretick under an *Anathema*.

The Council of *Hierapolis* was held about the Year 173, by *Apollinarius* Biſhop of that See, and 26 other Biſhops; in which MONTANUS, and MAXIMILLA the *Pſeudo-Propheteſs*, and THEODOTUS the Tanner, were cut off by Excommunication, and condemn'd.

The Firſt *Carthaginian* Council was celebrated about the Year 215, under *Agrippinus*, Biſhop of that See, with the other Biſhops of *Africa* and *Numidia*, about the Controverſie of re-baptizing Hereticks. See St. *Cyprian*'s 71ſt Epiſtle to *Quintus*.

The Council of *Lambiſetena*, a Colony in *Africa*, about the Year 240, was celebrated by 99 Biſhops againſt a Private Heretick; in which that Heretick for his many and grievous Errors, was condemn'd, as St. *Cyprian* in his 59th Epiſtle aſſerts.

The Council of *Boſtra* in *Arabia*, was held about the Year 245, in which the Biſhop of that See was condemn'd; who aſſerted, That Chriſt, before he converſed among Men, did not ſubſiſt in the Difference of a proper Perſon; but that Paternal Divinity reſided in him. *Origen* acted a great Part in this Synod, and diſputed againſt *Berillus*, and reduc'd him from his Error: The Acts and Monuments of this Synod are extant in *Euſebius*, Lib. 6. See *Cave*'s Hiſt. p. 85. *Hiſt. Ac.* Part I. p. 16.

The *Epheſine* Council was celebrated about the Year 245, in the Cauſe of NOETUS. This Perſon was born at *Epheſus*, and was delirious even unto Madneſs it ſelf. He not only diſpers'd among the Vulgar new Opinions concerning God and Chriſt; but being puffed up with Stupendious Arrogance, aſſerted, That he himſelf was *Moſes*, and his Brother was *Aaron*; (like *John Reeve* and *Lodowick Muggleton* in

in the laſt Century) for which being ſummoned once and again by the Presbytery of that Region, and being interrogated concerning theſe Affairs, when he could no more deny his Accuſation, he, together with his Diſciple, were condemned, and expelled the Church. See the *Hiſtorical Account*, and *Oſiander*.

The Firſt Council of *Antioch* was held in 225, by *Fabian* the Biſhop; but he dying in the Interim, by *Demetrian* his Succeſſor, in which NOVATIAN was depoſed. See *Euſeb.* l. 16. and *Howel* 2 Vol. p.8. This properly was a Schiſm, and not a Hereſie; and not to interrupt the Thread of Diſcourſe, I have juſt mentioned it in the *Series* of Councils.

The Second Council of *Antioch* was held againſt PAULUS SAMOSATENUS in the Year 265; and in 270, another was call'd againſt the ſame Perſon. See *Cave's* Hiſt. p. 98. and the *Hiſtorical Account*. Alſo *Howel* 1 *Tom.* on the 19*th* Canon of the Firſt *Nicene* Council. 'Twill be to the purpoſe to treat more largely here, than I did in the *Hiſtorical Account*, of this Hereſie and Hereſiarch. For many Editors agree, both in the Time of the Indiction, and Cauſe of this Council. St *John* the Apoſtle, preaches in the firſt and ſecond Epiſtle, that Chriſt ſhould appear in his Human Nature; that many Deceivers ſhould come into the World, who ſhould not confeſs that Jeſus was Chriſt: And who could more depreſs Jeſus Chriſt, and impugn his Divinity, than Hereſiarchs, Emiſſaries, and Præcurſors of the Devil, who, in the very Age of the Apoſtles, inſtigated NICOLAS, EBION, MENANDER, and CERINTHUS; who denied the Divinity of Chriſt. See the *Hiſtorical Account*.

In

In the Second Century THEODORUS BYZANTINUS the Tanner, revived the almoſt dead Hereſie of thoſe Nefarious Men, whom Pope *Victor* condemn'd for aſſerting, That Chriſt was only a Man.

In the Third Century, PAULUS of SAMOSATA, Biſhop of *Antioch*, firſt of all fell in with SABELLIUS the Hereſiarch; both of which Preached and acknowledged, that there was only One Perſon in the Divinity; (which damnable Hereſie *Muggleton* fell into. See the *New-Years-Gift*) whoſe Three Names ſignified, not Perſonally Proper; but only diverſe Perfections and Operations of the ſame. But in this matter they diſagreed, as SABELLIUS confeſſed, That God (he means God the Father) aſſumed Human Nature; but SAMOSATENUS increaſed his Treachery with a new *Dogma*, denying that Chriſt had any Divinity in him; foraſmuch as he aſſerts, That he was a mere Man; (into this Hereſie SOCINUS fell) nevertheleſs, the Name of God was given him for the Merits of his famous Vertues, and great things done by him. Many Biſhops, to extinguiſh this Plague, upon Agreement met at *Antioch*; whoſe Names are recorded in *Euſebius*; *viz.* *Gregory Thaumaturgus*, and *Athenadorus* his Brother, and *Helenus* that govern'd the Church at *Tarſus*; *Nicomas*, Biſhop of *Iconium*; *Hymenæus* of *Jeruſalem*, and *Theononus* of *Cæſarea*, in *Paleſtine*; *Firmilian* of *Cæſarea*, in *Cappadocia*, and *Maximus*, Biſhop of *Boſtra*; *Dyoniſius*, Biſhop of *Alexandria* was ſummoned; but by reaſon of Age and Infirmities, could not be preſent; but in an Epiſtle to them he expreſs'd his Sence, conſentaneous to the Orthodox.

The Fathers of the Council publiſh'd a clear Profeſſion of the Faith, and confirm'd by ſelect Teſtimonies of Scripture the Three Diſtinct Perſons of the moſt Holy Trinity, the Incarnation of the Word: With theſe, the ſubtil and cunning Hereſiarch

arch, PAULUS, both in Word and Writing, ſeemed to acquieſce. By this feign'd and ſcandalous *Palinodia* (Recantation) thro' the Commiſeration and Indulgence of the Fathers, he recover'd his former See, from whence he had been ejected.

PAULUS, by his ſubtil Tergiverſation, had eluded the good Intentions of the Fathers in the former Council, which was diſſolv'd; and when every Biſhop was retir'd to his proper See, he laid by his Mask of Diſſimulation, and openly reſum'd his former Hereſie. Whereupon the Biſhops of the neighbouring Province met in another Council at *Antioch*, *Gregory*, Biſhop of *Neocæſarea*, *Dionyſius* of *Alexandria*, and *Firmilian* of *Cæſarea*, having changed this Life for a better.

In this Synod, *Malchian*, a Presbyter of *Antioch*, as *Calabaſius* ſays, argued with PAUL; and expoſing his veteratorious Arts in a publick Diſputation, refuted his Errors. PAUL therefore being convicted, not converted, was condemn'd and depos'd by the Synod; but when he refuſed to ſubmit and give place, the Fathers were under a neceſſity to appeal to *Aurelian* the Emperor; by whom the Cauſe was committed to the Biſhops of *Italy*, and to the Pope; who having fully diſcuſs'd the matter, they pronounced PAUL juſtly depoſed, and *Domnus* ſucceeded him. 'Tis worthy to be obſerv'd, that *Firmilian*, Biſhop of *Cæſarea*, who in the Time of Pope *Stephen*, had contemned the Pontificial Authority and Infallibility, in this Council is called the Man of Bleſſed Memory. From whence it is apparent, that the Primitive Fathers were not aſpiring to the *Roman* Primacy.

The Firſt Council of *Alexandria* was held about the Year 308, under *Peter*, Biſhop of *Alexandria*, and celebrated in the Cauſe of *Meletius*. This Man was Biſhop of *Nicopolis*, being guilty of many Crimes, chiefly

chiefly for ſacrificing to Idols, for which he was depoſed in the common Council of Biſhops*. This threw him into an open Schiſm, as *Athanaſius*, who could not be ignorant of the Proceedings, expreſsly declares †.

The Firſt *Alexandrian* Council under *Sylveſter*. ARIUS, the ambitious Presbyter of *Alexandria*, gave birth to this Council, which was called by *Alexander*, Biſhop of *Alexandria*, an Hundred Biſhops being preſent; who hitherto, as a *Proteus*, ſometimes joyning himſelf to the Catholicks, and ſometimes to the Schiſmaticks, lurking under divers Forms; at this time vomiting out his Impiety and Blaſphemy, which hitherto lay conceal'd in his Breaſt, *viz.* That the Son of God was not begotten of the Father, without a Beginning; but was created in Time. Whilſt *Alexander* often admoniſh'd him to revoke his Hereſie, ARIUS, with his Twelve Aſſociates of Impiety (whom he had ſeduc'd) perſevering, pertinaciouſly defended his Hereſie. A Council of an Hundred Biſhops being convok'd, he being ſtill more tenacious of his perverſe and Heretical *Dogma*, was condemned, and thrown out of the Catholick Communion, and deprived of his Prieſthood ‡.

The Third *Alexandrian* Council was celebrated by *Alexander*, and all the *Egyptian* Biſhops, with *Hoſius*, Biſhop of *Corduba*, being ſent by *Conſtantine* the Great, with Letters thither, in the Cauſe of ARIUS, a Presbyter of *Alexandria*, about the Year 324. In this Council *Colythus*, a Presbyter of *Alexandria*,

* See *Howel's Synop.* Vol. 2. p. 38.
† See *Apo.* 2.
‡ See *Baron.* Annal. 315. n. 19. 318. n. 42.

who

who had arrogated to himſelf the Epiſcopal Office, was ejected †.

The Third *Roman* Council was called by Pope *Sylveſter*, and held in the Preſence of *Conſtantine*, in the City of *Rome*, conſiſting of 275 Biſhops, who met in that Synod. *Sylveſter*, Biſhop of the Holy and Apoſtolick See of the City of *Rome*, thus deliver'd himſelf: " Whatſoever was conſtituted in " *Nice* of *Bithynia*, by the 318 Holy Fathers, we, " with one Conſent, ſtrictly confirm. All thoſe " who preſume to diſſolve the Definition of that " Holy and Great Council, which was congregated " at *Nice*, in the Preſence of the moſt Pious and " Venerable Prince, *Conſtantine* the Emperor, let " them be *Anathema*. All replied, *Placet* *.

The Second Oecumenical Council was called at *CS*, by the Great *Theodoſius*, in the 81*ſt* Year of the Third Century; where an Hundred and fifty Fathers were convok'd, againſt the nefarious Enemies of the Holy Ghoſt. The Firſt Canon appointed, that the Holy Fathers who met at *CS*, ſhould not abrogate, but confirm the Faith of the 318 Fathers who met at *Nice*, and anathematized every Hereſie, and eſpecially that of the *Eunomians*, or *Eudoxians*, and *Semi-Arians*, alſo that of the *Sabellians*, and *Marcellians*, and *Apollinarians* ||.

The Holy Third *Oecumenical* Council; or the Council of *Epheſus*, was held under the Emperor *Theodoſius* the Younger, in the Year 431, Four

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† *Howel's* Synop. Vol. 2. p. 48. *Athan*, Apol. p. 614.
* *Howel's* Synop. Vol. 2. p. 52.
‖ *Ibid.* Vol. 1. p. 51. *Caranza*, p. 71. *Hiſt. Account.*

Hun-

Hundred Fathers being congregated at *Epheſus* againſt *Neſtorius* Patriarch of *CS*; who taught, That Chriſt was only Man; That the Son of God was united to to him according to Habit; and therefore the Virgin *Mary* could not be called *Dei para* (*Mother of God*) but *Chriſti para* (*Mother of Chriſt*) for which he was depoſed, and anathematiz'd *.

The Holy and Fourth *Oecumenical* Council of *Chalcedon* was celebrated under *Marcion* the Emperor, in the Year 451. Three Hundred and Fifty Fathers being conven'd againſt DIOSCURUS, Biſhop of *Alexandria*, and EUTICHES, Abbot of *CS*; who altho' he declin'd the Doctrine of NESTORIUS, yet falling into the oppoſite Notion, that the Nature of God and Man were ſo mix'd, that they were not afraid to conſtitute a Divinity of Affections, obnoxious to Perturbations; That our Saviour did not receive his Body from the Virgin *Mary*; and that it was of the ſame Nature of Human Bodies; they babled, That his Incarnation proceeded from a Diviner Reaſon: Theſe Two therefore were depoſed, and anathematiz'd; and the ſame Synod defin'd that Chriſt our Lord was God and perfect Man, in two undivided and mix'd Natures †.

The Firſt *Roman* Council was held by Pope *Julius*, and conſiſted of 116 Orthodox Biſhops, and chiefly, for theſe two Cauſes; *Firſt*, that he might publiſh a Confeſſion of certain Faith, and upon his own Account confirm the Synod; 2*diy*, That the *Arian* He-

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* *Howel*, 1 Vol. 24. *Caran.* 107.

† *Howel* 1 Vol. p. 125. *Oſi.* 5, 3, 7. *Caran* 124. *Hiſtorical Account.*

reſies

reſie, from his own Opinion, might be excommunicated and proſcrib'd ‡.

The Council of *Colonia Agrippina*, was celebrated *Anno* 346, in which EUPHRATES, Biſhop of that City, with PHOTINUS the Patriarch, for denying the Divinity of Chriſt, were condemn'd of Hereſie, and depoſed, and another ſubrogated in his Place †.

The *Roman* Council, was held under Pope *Julius*, *Anno* 349, in which, two Years after, in the Synod of *Millain*, the Hereſie of PHOTINUS is again condemn'd; and *Urſacius* and *Valens* begging Pardon, and offering a Libel of Satisfaction, and profeſſing, that they did embrace the Communion of *Athanaſius*, and utterly forſake the Cauſe of the *Orientals*, and *Arians*, were admitted to the Communion of the Catholick Church *.

The *Sicilian* Council, was held *Anno* 365; according to *Cave*, 367, againſt *Euſebius Sebaſtenus*, and other Legates of *Lampſacenum*; where a Council of *Sicilian* Biſhops were called: Before them they confeſs, they would keep and obſerve the Faith of Conſubſtantiality; and they ratified the Form of Faith in the *Nicene* Council ||.

The *Illyrican* Council, the ſame Year, was congregated upon the Occaſion of *Euſtathius* of *Sebaſtia*, and the Pope's Legate: *Euſtathius*, with his Party, went to *Illyricum*, after the Catholick Faith there preach'd; and communicatory Letters of others re-

‡ *Howel*, 2 Vol. p. 57.
† —— p. 62.
* —— p 68.
|| —— p. 92.

ceiv'd, desires to partake of their Communion. *Liberius*, the Pope, after the Confession of Faith, sent by the Oriental Bishops, hoping to bring the Christian World under one Catholick Faith, and the *Nicene* Profession of it, joyns *Elpidius*, Presbyter of the *Roman* Church, Legate to the Oriental Bishops; who before he should go into the East, should certifie the Universal Western Church of the Catholick Faith of the Orientals, returning to the Church: The Bishops therefore meeting at *Illyricum*, in the first Place, they almost all confessed the *Nicene* Faith; and of that Matter they wrote a *Synodical* Letter by *Elpidius*, to the Orientals, to whom *Valens* the Emperor adds his. The Bishops of *Italy* congratulate those of *Illyricum*, that they had receiv'd the *Nicene* Faith *.

The Council of *Tyana* was the same Year: *Tyana* is a City of *Cappadocia*, at the Foot of Mount *Taurus*. At that Time the Legates departing from the West, came into the East, *Anno* 365. At this Place a Synod is celebrated by the Catholicks. *Eustathius*, Bishop of *Sebastia*, with other Colleagues, coming to it, (the communicatory Letters of Pope *Liberius* and other Occidental Bishops being shewn) offered to make Confession of the *Nicene* Faith; and withal according to the Mandate, and special Letters of the *Roman* Pontiff, wrote upon this Occasion, desired to be restored to his See. But all the Bishops of *Tyana*, having an awful Regard to the Authority, and Majesty of the First See, they not only communicated with him, but also restored him to his See, from which he was ejected by the Sentence of the *Acacians*. Being receiv'd and restor'd, he re-

* *Howel*, p. 93.

lapsed

lapſed; becauſe perhaps, as St. *Baſil* ſays, he acted every thing with a Deſign to deceive, and uſed only the *Nicene* Creed, as a Viſour and Mask *.

The Firſt *Roman* Synod under Pope *Damaſus*, was in the Year 365, in which URSACIUS and VALENS, the *Arians*, are condemn'd, and were ſo pronounced by the Pope's Letters, through the Chriſtian World: For ſo writes *Athanaſius* to the *African* Biſhops. The Writings of *Damaſus* (ſays he) "our beloved Fellow-Miniſter, and Biſhop of Great *Rome*, [this don't look like acknowledging the *Pope's Supremacy*; that Doctrine was not known in thoſe Days,] and others which met at *Rome*, are ſufficient, *&c.*" And a little after, "We thank the Piety of *Damaſus*, and others which met at *Rome*; becauſe they have preſerved the Concord of the Church, by the Ejection of URSACIUS, and his Companions of the ſame Opinion."

This is manifeſt, that the Synod was called at *Rome* before the Condemnation of AUXENTIUS, from the precedent Words of *Athanaſius*: For in the aforeſaid Epiſtle, ſpeaking of many things of AUXENTIUS, he writes, that he wonder'd why with the Study and Labour, of Pope *Damaſus*, to whom he had written much of the Hereſies of AUXENTIUS the Hereſiarch, he was not ejected, and depoſed from the Church: In that Time therefore, in which he had advertiſed the Pope by Letters, of condemning AUXENTIUS, it appears manifeſtly, this Synod was called in the Cauſe of URSACIUS, VALENS, and other Hereticks †.

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* *Sozom.* p. 20, 6. 10, *Baſil's* Epiſt. p. 74. *Howel*, p. 93.
† *Howel*, p. 94.

The Second *Roman* Council under *Damaſus*, was *Anno* 369; in which AUXENTIUS, the *Arian* Biſhop, of *Millain* is depoſed; and *Urſacius*, the Schiſmatick, condemn'd. After the Baniſhment of *Dionyſius*, by the Authority of the Emperor *Conſtantius*, and the Council of *Millain*, AUXENTIUS is ſubſtituted; a Man ignorant in the *Roman* Tongue, but not in Hereſie; a crafty old cunning Serpent; concealing his Hereſie; (hated by the Citizens of *Millain*) ſo that being angred by *Euſebius Vercellenſis*, and other Catholick Biſhops, he extorted the Emperor's Edict in his Favour; which, when *Hilary* thought intolerable, and being grieved at the cheated and deluded Emperor, went to *Millain*, where the Emperor was; and before him detected the Frauds and Deceits of AUXENTIUS. But when he had anſwered the Denunciation of *Hilary*, that he was a Catholick, *Hilary*, as the Author of the Riot, by the Emperor's Edict, is commanded to depart from *Millain*.

Of this Matter *Hilary* deſervedly complains in a Circular Letter to all the Faithful, written Ten Years after the Council of *Ariminum*, and exhorted all the Faithful, not to communicate with AUXENTIUS.

In the Interim, AUXENTIUS having the Communion of the ignorant Populace, and the Patronage of the Emperor, inſulted both in Words and Writing, *Euſebius Vercelleneſis*, *Philaſtrius*, *Brixianus*, and other Biſhops of the Catholick Church, which were his Adverſaries, and promulges the *Ariminum* Form of Faith, conſtituted at *Nice* in *Thrace* by the *Illyrican* Biſhops.

Damaſus, the *Roman* Pontiff, being therefore admoniſh'd (as aforeſaid) by *Athanaſius*, and other Biſhops of *Egypt*, in a Synodical Epiſtle about the condemning and depoſing AUXENTIUS, congregates a Council at *Rome*: And that this Lethal Poyſon

ſhould

ſhould not ſpread farther, which had already infected ſome neighbouring Biſhops in *Illyricum*, convok'd Ninety Biſhops from *Italy* and *France*; who in the Place aforeſaid, and in the Year 369, met and condemn'd AUXENTIUS, the *Arian* Invader of the Church of *Millain*; depoſed him from his Biſhoprick, and decreed, that he ſhould be avoided, under the Sentence of *Anathema*.

They ſent a Synodical Epiſtle to the Biſhops of *Illyricum*, whom, for the moſt part, he had ſeduc'd; in which they are admoniſh'd to ſhun AUXENTIUS, condemn'd and excommunicated by the Pope's and Synods Sentence; and upon Pain of Excommunication and Depoſition, to return to the Catholick Verity.

The Decrees of this Council are confirm'd, as *Athanaſius* writes to *Epictetus*, by diverſe Councils, celebrated in *France*, *Spain*, and *Rome*, who anathematize AUXENTIUS and others.

Altho' AUXENTIUS was condemn'd this Year by a Synodical Judgment; yet he was not ejected from his See, till the Year 374. The Emperor therefore by the conſummate Diſſembling of this moſt wretched Man, eſteem'd this Infamy of Hereſie to be a Calumny. And unleſs he had been ſupported by the Emperor's Authority, how could he (that was condemn'd by ſo many Councils, and deſerted by the People of *Millain* as a Heretick) ſo long have ſubſiſted? It ſeems, he kept his See, till his Death, tho' againſt the Will of the Magiſtrates: For *Ambroſe* being ſent by *Probus* to govern that Province, was oblig'd to ſuffer him, whom he had curſed. Five Years after the Death of AUXENTIUS, *Ambroſe* ſucceeded, to whom *Probus* thus ſpake; *Go, act, not as a Judge, but as a Biſhop*, p. 95.

The Third Council of *Rome*, was under Pope *Damasus*, in the Year 369 ; according to *Cave* 378, in which the Hereſie of the *Apollinariſts* is condemn'd. This Council was called upon this Occaſion: VITALIS making a deceitful Confeſſion concerning the Fleſh and Mind of Chriſt, (for by Mind he meant the Divinity of Chriſt) was received into the Catholick Communion: But when the Fraud and Deceit of this Heretical Impoſture was detected ; APOLLINARIS, the Author of this Hereſie, VITALIS, and TIMOTHEUS, his Diſciples, are deſervedly condemned.

Peter, Biſhop of *Alexandria*, and Succeſſor of *Athanaſius*, was preſent at this Council; who was compelled by *Luſius* to withdraw, and he went to *Rome*. Not only *Baſil*, and *Gregory Nazianzen* ; but *Damaſus* and *Hierome* accounted this Hereſiarch APOLLINARIS, a Pious, and Learned Man, and for ſometime communicated with him, *p.* 96.

The Council of *Seraguſa*, in the Province of *Terragon*, was celebrated in the Year 380, by Twelve Biſhops againſt the *Pricillianiſts*. The ſecond Canon has theſe Words ; *That none faſt on the Lord's Day*; The *Annotator* ſays, that the *Priſcillianiſts* following the *Manichean Gnoſticks*, faſted on *Sunday*, in *Odium* to God the Creator ; and performed abominable Actions in their Clandeſtine Meetings.

The third Canon is, *If any is proved, not to have conſumed the Euchariſt in the Church, let him be Anathema for ever.* All the Biſhops ſaid, *Placet.*

The *Priſcillianiſts*, to conceal themſelves, met in the Church ; ſo they received the Sacrament, but did not eat it ; for this Cauſe, ſays *Binnius*, this Canon was made.

This

The fourth Canon enjoins, *That from the Sixteenth of the Calends of* January, *to the* Epiphany, *none ſhould be abſent from the Church, nor ſtay at home, nor walk to the Village; but that all ſhould meet at the Church, and the Offenders ſhould be ſubject to an* Anathema *for Ever.*

This Canon, ſays the Annotator, was upon this Occaſion; the *Priſcillianiſts* were wont to Faſt in the time of our Lord's Nativity; becauſe they believed, that Chriſt did not truly aſſume Human Nature *.

The Council of *Aquileia* was celebrated in the Time of Pope *Damaſus* the Firſt, in the Year 387, on the Nones of *September*, againſt PALLADIUS, the *Antiſignanus* (Chief) of the *Arians*, by 31 Biſhops of *Italy*, *France*, and *Hungary*.

In this Synod St. *Ambroſe* chiefly diſputed. At length PALLADIUS, SECUNDIANUS, and ATTALUS the Presbyter, and their *Dogmata*, are anathematiz'd, p. 101.

The Third Council of *CS*. In this *Nectarius*, Biſhop of *Byzantium*, that is *CS*; and *Theophilus* of *Antioch*, and other Biſhops, which were preſent, anathematiz'd the *Arians*, *Pauliniſts*, *Apollinariſts*, *Marcellians*, and *Photinians*, and they ſent the Decree to *Damaſus*.

The Synod of *Syda*, was held againſt the *Maſſulians* under *Damaſus*, in the Year 383. This Synod conſiſted of 26 Biſhops, and *Amphilochius*, Biſhop of *Iconium*, was Preſident; and it condemn'd the Hereſies of the *Maſſalians* and of *Eutiches*; and they ſent an

* See *Binnius*. *Howel*, p. 99.

Epiſtle of this Affair to *Flavian*, Biſhop of *Antioch*; and he alſo indicted a Synod againſt theſe Hereticks. *Syda* was a Town in *Pamphilia*. p. 104.

The Council of *Bourdeaux* was held againſt the *Priſcillianiſts*, and *Priſcillian*, their Author; *Arcadius Auguſtus* and *Banton* being Conſuls, in the Year 385, in the Time of Pope *Siricius* and *Maximus* the Emperor. The *Priſcillianiſts* (as I have ſaid) were before condemn'd by the Synod of *Seraguſa*, and then baniſh'd by the Reſcript of *Gratian* the Emperor: But when by the ſame *Gratian*, that Reſcript was recall'd, by which they were ordered to be reſtor'd to their Churches, *Ithacius*, their chief Proſecutor, with *Maximus* (who then having ſlain *Gratian*, had obtained *France*) pleads that Judgment ſhould be renewed againſt them, which is done in this Synod of *Bourdeaux*. To which, when INSTANTIUS and PRISCILLIAN amongſt the reſt, were brought, INSTANTIUS is deprived of his Biſhoprick; but PRISCILLIAN, to evade the Sentence of the Synod, appeals to the Prince, by whoſe Sentence he was afterwards condemn'd to die. All which is largely treated of by *Sulpitius Severus* *.

The Third Council of *Millain* was collected by St. *Ambroſe* and the neighbouring Biſhops, in the Year 390. In this Synod the *Jovinian* Errors concerning Virginity, Difference of Meats, of *Mary* the Mother of God; that ſhe after the Birth of Chriſt ceaſed to be a Virgin; Of Chriſt not aſſuming Fleſh, and other *Dogmata*, mark'd by a late Cenſure by Pope *Siricius*, and his Presbytery, are condemn'd; of which St. *Ambroſe*, *Hierom*, and St. *Au-*

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* *Lib.* 2. p. 170. *Howel*, p. 105.

guſtine

guſtine ſpeak. But what belongs to *Jovinian* himſelf; in this Synod he is condemn'd, and then flies into the Dioceſs of the Biſhop of *Rome*; and not far from the City, held his turbulent Conventicle; ſo that in the Year 412, *Honorius* order'd him to be ſcourg'd, and commanded him to be baniſh'd into *Boa*, an Iſland of *Dalmatia*, with his Aſſociates, and threaten'd thoſe, who ſhould repair to thoſe forbidden, and condemn'd Aſſemblies, with a ſeverer Puniſhment. This Conſtitution is extant in *Cod. Theo. Tit. de Hereſ. Cave. Howel*, p. 112.

The *Alexandrian* Synod under *Anaſtaſius*, in which the *Origeniſts* are condemn'd, was held in the Year 389. The Errors of *Origen* are detected by St. *Hierom*. On this occaſion the Followers of *Ruſinus* and *Melania* were incenſed againſt St. *Hierom* and raiſed Mobbs and Rumours, and yielded up their Cauſe before *Theophilus*, Biſhop of *Alexandria*, that a Synod there being celebrated, the Errors of *Origen* might be known.

In the Year 399, on this Occaſion the Biſhops of the *Alexandrian* Church, condemn'd *Origen* and his Followers, and tranſmitted a Synodical Epiſtle to *Anaſtaſius*, Biſhop of *Rome*, to *CS*, to *Epiphanius* Biſhop of *Cyprus*, and to other Biſhops and Monks. In the mean while *Theophilus*, by himſelf and Legates, expel the Followers of *Origen* from *Egypt* and *Paleſtine*. They go to *Chryſoſtome* at *CS*, and complain'd of *Theophilus*, as injuring them, being Catholicks and Innocent: He benignly receives them, and undertakes to reconcile them to *Theophilus*. *Epiphanius* follows them to *CS*, and would have *Chryſoſtome* condemn and expel them. *Chryſoſtome*, on the contrary, with a Synod durſt not condemn and expel them; who ſaid, they were ſlander'd, and pretended a Spirit of Piety, for which cauſe *Epiphanius* being highly

diſpleaſed

diſpleaſed with *Chryſoſtome*, avoided his Communion. What the Errors of *Origen* were, you may ſee in St. *Hierome*, Ap. 1. againſt *Ruffinus*, and in the *Hiſtorical Account*, Part I. See alſo *Howel*, *Syn.* p. 143.

The *Cyprian* Council was celebrated near *Pagias*, in the Year 401, under *Epiphanius*, Metropolitan of *Cyprus*, by all the Biſhops of that Iſland.

Theophilus, Biſhop of *Antioch*, at this time being very intent in condemning the *Dogmata* of *Origen*, thought it would be of great Advantage to him, if he could have *Epiphanus*, Biſhop of *Conſtance* in *Cyprus*, a Man moſt famous of all for his Vertue and Learning, to be his Partner, and Conſort of his Councils. Therefore writing to him (a Man endued with the greateſt Simplicity of Morals) eaſily drew him to his Party; who in his Synod forbad the Books of *Origen* to be read. He alſo ſent Letters to others, eſpecially, to *John Chryſoſtome*, in which he ſignified what was done in the Synod; exhorting him in vain, that he would do the ſame by calling a Synod*.

The Firſt Council of *Braccara* was held in the Year 411; of which *Pantius*, Biſhop of *Braccara*, was Preſident; in which Council the Biſhops in ſeveral Articles profeſs the Catholick Faith againſt the *Arians* and *Gentiles*; anathematizing all, that thought, held, or preach'd otherwiſe; but at that time a moſt ſharp Perſecution raging, occaſioned by the *Germans*, *Swedes*, and *Vandals*, it was decreed, that every one ſhould go to his Place and comfort the Faithful, and decently bury their Bodies, and ſhould ſend a Relation, where they were depoſited, leſt in courſe of Time, it ſhould be forgotten.

* *Howel*, p. 146.

The

The Twelfth Council of *Carthage* was held in the Year 412, againſt the *Pelagians*, in which CÆLESTIUS a Diſciple of PELAGIUS, was convicted and condemn'd for denying the Doctrine of the Catholick Church concerning Original Sin *.

The Council of *Dioſpolis* (in the Year 415,) a City of *Paleſtine*, formerly called *Lydda*, was celebrated by Fourteen Biſhops, in the Cauſe of PELAGIUS. In this Conference, PELAGIUS, who was preſent, is accuſed by *Oroſius*. (See the Opinions of PELAGIUS in the *Hiſtorical Account*.) In this Council he recanted his Opinions †.

The Thirteenth Council of *Carthage* was called in the Year 416. againſt PELAGIUS; in which were Sixty ſeven Biſhops. In this Council, PELAGIUS and CÆLESTIUS, his Diſciple, are condemn'd for Hereſie. The Synodal Epiſtle is extant amongſt St. *Auguſtine's*.

The ſame Year ſat the Second *Milevitan* Council, celebrated by Sixty Biſhops againſt PELAGIUS and CÆLESTIUS; in which the Errors of that Heretick are condemn'd.

The Fourteenth Council of *Carthage* was held in the Year 418, celebrated by 218 Biſhops; in which the Opinions of PELAGIUS and CÆLESTIUS were again condemn'd. They ſent their Decrees to Pope *Zoſimus*; and likewiſe Letters, in which they rebu-

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* See *Aug.* de *Gratiâ & Peccato. Origen*, lib. 2. 6, 2, 3, 4. *Howel*, p. 165.

† *Howel*, p. 166.

ked

ked him for his Easineſs, in giving credit to CÆLESTIUS.

The *Cilician* Council was celebrated by the Biſhops of that Province; in which *Theodorus*, Biſhop of *Mopſua*, is anathematiz'd for his evil Writings and Opinions †.

About the Year 426, the Seventeenth Council of *Carthage* ſat; in which *Aurelius*, the Biſhop of that See, was Preſident. LEPARIUS the Presbyter, and Monk of *Maſſilia*, was the Occaſion of this Synod: For he had joyned the *Neſtorian* to the *Pelagian* Hereſie; for which Cauſe he was ejected *Maſſalia*, and he fled to *Africa*; and there being inſtructed by *Aurelius* and St. *Auſtin*, he receded from his Hereſie, and wrote a Libel of Satisfaction; in which deteſting his former Error, he profeſs'd the Catholick Faith, concerning the Myſtery of the Incarnation of Chriſt; which Profeſſion he offer'd to the Synod of *Carthage*; to which *Aurelian*, *Auguſtine* and others, ſubſcrib'd.

The Firſt *Conſtantinopolitan* Council was held in the Year 427, by the Command of *Theodoſius* the Emperor, and celebrated by *Siſinnius* of *CS*, *Theodoſius* of *Antioch*, and many other Biſhops; in which the *Maſſalian* Hereticks were condemn'd; *Neon*, the Biſhop, exclaiming, That if any, after an Anathema, ſhould be at any time apprehended in Fact or Word, to have fallen into ſuſpicion of that evil Sect, ſuch a one ought not ever after to keep his Place.

† *Howel*, p. 174.

The

The *Roman* Council was under Pope *Cæleſtine*, againſt NESTORIUS, in the Year 430. The Occaſion of this Council was this, *viz.* NESTORIUS had written an Epiſtle concerning the *Pelagian* Biſhops, who were depriv'd of their Biſhopricks for that Hereſie, and had fled to *Theodoſius* to *CS*, complaining of the Injury done them; and that he might cunningly allure *Cæleſtine* to his Party, fills his Epiſtle with the Seed of his Impiety, as if he had corrected thoſe Hereticks, and had taught that *Mary* was not *Theotokos* (the Mother of God;) but *Chriſtotokos* (the Mother of Chriſt.) See the *Hiſtorical Account* in NESTORIUS. Upon this matter he added his Commentaries, and ſent them, with Letters to *Antiochus*. At that time *Poſſidonius* the Deacon, comes unexpectedly with *Cyril*'s Letters and Commentaries, in which he had confuted the Impiety of NESTORIUS. Theſe Letters being accepted, *Cæleſtine* convokes a Synod; and, *nemine contradicente*, condemn'd the Hereſie of NESTORIUS; and by Letters to him, preſcribes him Ten Days time to recant; and except he repented, he threatens him with an Anathema.

The *Alexandrian* Synod the ſame Year was held by *Cyril* on the ſame Occaſion.

The Sacred *Roman* Council was the ſame Year celebrated under Pope *Cæleſtine*; in which NESTORIUS was again condemn'd; and in it it was decreed, That Legates ſhould be ſent to the *Epheſine* Council; and *Arcadius*, and *Projectus*, Two Biſhops, and *Philip* the Presbyter, were choſen to repreſent *Cæleſtine* and the Weſtern Biſhops.

The

The Council of *Antioch* was celebrated by the Biſhops of *Syria* on this Occaſion, *viz.* *Theodoſius* the Emperor, in the Council of *Maximianus*, Biſhop of *CS*, had decreed, That *Cyril*, and *John*, Biſhop of *Antioch*, ſhould be ſummoned to *Nicomedia*, and there detain'd, until they were made Friends. The Execution of this Affair is committed to *Ariſtolaus* the Tribune, and Notary; a wiſe and prudent Man. In this Synod they were made Friends, and they all ratified the Condemnation of the *Neſtorian* Hereſie, with its Author *.

The *Armenian* Council was in the Year 435, when *Theodoſius* the Emperor, by a publick Sanction, had condemn'd the Books of NESTORIUS; becauſe of thoſe Writings, Tumults aroſe in the Controverſie of the Oriental Church. The *Neſtorians* returning to the Fountain, from whence they drew their Poiſon, expoſed the Books of *Theodorus* of *Mopſua*, and *Diodorus* of *Tarſus*, to be read, and divulged them, tranſlated into the *Syrian*, *Armenian* and *Perſian* Tongues as Catholick, confeſſing Two Natures in Chriſt, againſt EUNOMIUS and APOLLINARIS; which being known, the Biſhops of *Armenia* met in a Synod, and finding thoſe Books full of Impiety, condemn'd them.

The Fourth *Roman* Council was on this Occaſion, *viz.* After that *Leo* the Pope, had found the *Manicheans* lurking at *Rome*, he order'd them to be branded with a Mark of Infamy, that they might be diſtinguiſh'd from Catholicks. At length, in the Fifth Year of his Pontificate, which was in the Year 444,

* *Howel*, p. 178.

and

and the 37*th* of *Theodoſius* the Emperor, he call'd a Council at *Rome* againſt them; and that their Wickedneſs might be more known, it was his Pleaſure, that not only the Biſhops and Presbyters, but alſo many Senators and illuſtrious Men, and alſo Part of the common People, ſhould be preſent †.

The Council of *Aſturia* in *Gallicia*, was held in the Year 446; in which ſome lurking *Manicheans* were detected and condemn'd.

The General Council of *Spain* was convok'd by the Perſuaſion of Pope *Leo*, in the Cauſe of the *Priſcillianiſts*, in the Year 447. Thoſe Hereticks, who had invaded *Spain*, conſum'd by the Barbarians, gave occaſion of celebrating this Council. The Biſhops condemn'd the *Priſcillian* Hereſie, and publiſh'd a certain Rule of Faith againſt it.

The Second *Conſtantinopolitan* Council was in the Year 448; at which Archbiſhop *Flavian* was preſent, and about Fifty ſix Biſhops and Abbats; in which the Hereſie of EUTICHES was condemn'd.

The Third *Conſtantinopolitan* Council was celebrated in the Year 536, on the Nones of *May*, againſt ANTHIMUS, SEVERUS, and other Chieftans of the *Acephali*; raiſing new Troubles, by more than 50 Biſhops under *Menna*, the Patriarch, near the great Church of the bleſſed Virgin. In this Council were Two Libels, which the Monks had offered to *Juſtinian* the Emperor, and Pope *Agapetus*, for the Depoſition of ANTHIMUS, and Condemnation of ZOARAS and others. The Libel of the Oriental Biſhops againſt

† *Howel*, p. 188.

ANMHI-

ANTHIMUS and other Hereticks, is offer'd to *Agapetus*. The Encyclical Epiſtle of *Agapetus* concerning the Depoſition of ANTHIMUS, and Subrogation of *Mennas*, is recited. Three Biſhops alſo, with Presbyters and ſome Deacons, are ſent, who ſhould certifie ANTHIMUS of the Acts of the Synod, and ſhould cite him to it: But when ANTHIMUS could not be found, others of each Order are ſent, to make ſearch after him. But in vain. 3*dly*, Others are ſent, but to no purpoſe; ANTHIMUS as yet lurking, when the third Time he could not be found, a Synodal Proclamation is publickly propoſed for him ſome Day to be come in: After that he incurred Condemnation and Depoſition. *Mennas*, the Patriarch, anathematizes PETER, ZOARAS, and SEVERUS, the Hereſiarchs: Immediately a Law being made, *Juſtinian* the Emperor augmented, and confirm'd it with Secular Penalties *.

The Fourth *Conſtantinopolitan* Council was congregated by the Mandate of *Juſtinian*, under *Mennas* the Patriarch, about the Year 541. The Monks of *Jeruſalem*, *Eulogius*, *Conan*, *Cyriacus*, and *Pancratius* of late offered a ſupplicant Libel to *Juſtinian*, complaining of the Opinions of *Origen*, reviving thro' the Eaſt in a full Harveſt. Some Heads being extracted out of *Origen's* Books, which they requir'd to be condemn'd by publick Authority. The Emperor conſents. He publiſhes an Edict againſt *Origen's* Errors, which he ſends to Pope *Vigilius*, and other Patriarchs of the Eaſt, and commands the Biſhops, which were found in that City to the Synod; in which the Heads propoſed by the *Palatine* Monks are examin'd and condemn'd †.

* *Howel*, 2 Vol. p. 224.
† *Howel*, 2 Vol. p. 249.

The

The First Council of *Paris* was about the Year 551; in which were 27 Bishops, and *Sofforacus* Bishop of *Paris*, was convicted of a most grievous Crime, and deposed; and *Eusebius* is put into his Place, p. 256.

The Fifth Synod, (say *Balsamon* and *Zonaras*) was under *Justinian* the First, Emperor, about the Year 548; in which met 155 Fathers at *CS*, which confirmed the Decrees of the Fourth Synod, and condemned with an Anathema those that spake evil of it, *Origen*, and his Writings, *Evagrius* also and *Didymus*, and their Expositions; and moreover *Theodorus*, and his impious Doctrines; *Anthimus* also and *Peter*, and *Zoaras*, with their Followers; the *Capitula* wrote by *Theodoret*, and the Epistle of *Ibas* ‡.

The Synod of *Sardica* was held under *Constantius* the Son of *Constantine* the *Great*; who being defil'd with the *Arian* Heresie, contended to evert the Decrees of the First Synod. But his Brother *Constans*, Emperor of Old *Rome*, by Letters threatned him with War, unless he ceased to disturb the Church. *Constantius* answers his Brother, that the Faith of the Church was his chiefest Care; and that he was willing, that a Synod should be congregated; that the Faith should be examined; a Synod of 34 Bishops met at *Sardiaca*, a City in *Thrace*, about the Year 340; who confirmed the Creed of the *Nicene* Fathers, and anathematiz'd the Non observers of it †.

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‡ *Howel*, 1 Vol. p. 31.
† —— p. 79.

The Council of *Braccara* in *Spain*, was celebrated in the Year 561, by Eight Biſhops, in which the Hereſies of the Weſt, eſpecially the *Priſcillianiſts*, are condemn'd. Several of the Canons ſtrike at the Hereſies of SABELLIUS, PRISCILLIAN, PAULUS of *Samoſata*, PHOTINUS and MANES. Of which ſee in the *Hiſtorical Account* *.

The Second Council of *Toledo* was celebrated by Biſhops, convok'd from the Parts of *Spain*, in the Year 589; in which the *Goths*, having abjur'd the Baſeneſs and Treachery of the *Arian* Hereſie, profeſs the Orthodox Faith. It had 23 Canons, with Anathema's annex'd to each of them, againſt the *Arian* Hereſie. *p.* 381.

The *Charnenſian* Council is celebrated at *Charnum*, aliàs *Theodoſiopolis*, a City of the greater *Armenia*, about the Year 622. At this time the Church of *Armenia* laboured under the Hereſie of the *Acephali* (of which ſee the *Hiſtorical Account*;) which together with ſome Rites, leſs Catholick, the *Thevinian* Synod had induc'd at the Beginning of the Former Age. *Jeſar Necainus*, the Patriarch of *Armenia*, a Man Catholick in the Faith, heartily beſeech'd *Heraclius* the Emperor, to remedy this Evil. The Emperor conſents, and a Synod is call'd; in which the Biſhops in great Numbers meet by the Command of the King. For a whole Month the Affair is tranſacted, and Queſtions on both ſides are ventilated and diſcuſs'd in mutual Conferences.

At length it is agreed with unanimous Conſent, that the *Thevinian* Council ſhould be abrogated; that the Decrees of the Synod of *Chalcedon* ſhould be re-

* *Howel.* 2 Vol. p. 258.

ceiv'd

ceiv'd, and the Addition *who is crucified for us*, is to be removed from the *Triſagium* †.

The Fourth *Roman* Council in the Year 640, is celebrated; in which the *Ectheſis*, or Expoſition of *Heraclius*, and the Hereſie of the *Monothelites* are condemn'd. *p.* 305.

The Council of *Orange* in the Year 645 is held; in which a *Greek Monothelitan* Heretick was openly overcome by *Salvius*, the Biſhop, and expelled from *France*; and about this time more Councils were in *Africa* concerning the *Monothelitan* Controverſies; one in *Numidia*, one in *Mauritania*, and another in *Byzantium*.

The *Lateran* Council was celebrated at *Rome*, in the Church of *Conſtantine*, in the Year 649, in *October*, under Pope *Martin* the Fifth, by 105 Biſhops. This Synod was called to condemn the Hereſie of the *Monothelites* (which *Conſtans* had lately confirm'd by his Edict) and its Leaders and Favourers: In which Synod therefore SERGIUS PAULUS and PYRRHUS are laid under Anathema.

The Second *Germanick* Council was convok'd in the Year 755, under *Boniface*, the Pope's Legate; in which ALDIBERTUS and CLEMENS, both Hereticks, are condemn'd: And in the ſame Year the Eighth *Roman* Council, conſiſting of Pope *Zachary*, many Biſhops and Presbyters, confirm'd the Sentence of *Boniface*. p. 339.

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† *Howel*, p. 291.

In the Year 734, the Council of *CS*, is celebrated by the Authority of *Conſtantine Copronimus* and *Leo Auguſtus*, againſt the Worſhip of Images. p. 342.

In the Year 791, the *Forojulian* Council is collected by *Paulinus* of *Aquileia*, and many more Biſhops; in which it was diſputed and defin'd concerning the Proceſſion of the Holy Ghoſt from the Son, as well as from the Father, againſt the *Greeks*; and concerning the Incarnation of our Bleſſed Lord, againſt FÆLIX and ELIPANDUS, (of whom ſee in the *Hiſtorical Account*) p. 357.

In the Year 792, was the Council of *Ratisbon*, *Charles* the Great being preſent; in which the Hereſie of FÆLIX URGELITANUS, concerning Chriſt, the adopted Son of God, was condemned; and FÆLIX himſelf was ſent to *Rome*; where before the Pope, he renounc'd his Hereſie. p. 359.

In the Year 794, was the Council of *Frankfort* held in the Preſence of *Charles* the Great, by all the Biſhops of *France*, *Italy* and *Germany*. And it is now proper to take a ſhort View, and ſee what was done in that Synod. *Firſt*, therefore, The Hereſie of ELIPANDUS of *Toledo*, and FÆLIX URGELITANUS, aſſerting Chriſt to be the Adoptive Son of God, is again condemn'd. *2dly*, The Cauſe of Images is with the greateſt Care ventilated and argu'd: The Concluſion of which was, That Images ſhould be retained in Churches for Ornament-ſake; but that the Worſhipping and Adoration of them ſhould be abrogated. The Acts of the Second Council of *Nice*, for the Worſhip of Images, after a long and diligent Examination, are reſcinded and aboliſh'd; the Teſtimonies of the Fathers, taken from the *Nicene* Council,

cil, are diligently examin'd, and all their Sophisms and Arguings are solidly confuted. From hence they rightly judg'd, that the *Nicene* Synod should not be accounted Oecumenical, nor be esteem'd for the Seventh; and by the Writers of those Times was called a False Synod.

In the Year 809, the Second Council of *Aquisgrane* is held; in which the Question is agitated concerning the Procession of the Holy Ghost; Whether, as it proceeds from the Father, so it may proceed from the Son. *John* the Monk, had mov'd this Question, That the Rule of Faith was, that the Holy Ghost proceeded from the Father and the Son; not created, nor begotten; but was co-eternal and consubstantial to the Father and the Son. p. 375.

In the Year 814, the Fourth Council of *CS*, was held under *Leo Armenius*; in which *Nicephorus* is deposed, and *Theodotus Mellisenus* is put into his Place; in which, the Bishops, called *Image-Breakers*, decreed, That Images should be abrogated; and in which the Second Council of *Nice* is condemn'd.

Having neither the Learned *Beveridge*, nor the Great *Spelman* by me, I can at this time go no further: For I have lost my Guide; I mean, the Third Volume of the *SYNOPSIS* is not yet publish'd; and, which is more, I know not when it will. But thus I have traced the Councils in other Countries, to the Year 814, and have pick'd up what I have found relating to the Condemnation of Heresie.

And now, to conclude, (for I am really tired, and I have just Reason to think that the Reader is so too) I shall transitorily run over the Councils of our own Countrey; and take a View, how the *Britains* acted with regard to Heresie, and other False Doctrines.

THE Councils of BRITAIN.

IT does not appear, that there was any Council in *Britain*, that publiſh'd any Canons, before the great Council of *Verulam*, (the Ruins of which City, is near to St. *Albans*) which was celebrated in the Year 446, according to *Matthew* of *Weſtminſter*: Altho' from *Britain* three famous Biſhops were preſent at the Council of *Arles*, in the Year 314. In the Year 394, after Chriſt, *Arcadius*, with his Brother *Honorius*, Reigning, PELAGIUS diſperſed his poiſonous Opinions far and wide. See them in the *Hiſtorical Account*. But before we come to the Synod, it will be neceſſary to inſert a Reaſon, why Synods were ſeldom celebrated in *Britain*, in theſe Ages.

Britain being deſerted by the *Romans*, the *Picts* and *Scots*, that is, thoſe of *Scotland* and *Ireland*, laid all things in a miſerable Confuſion. The *Saxons*, who came to the Aſſiſtance of the *Britains*, were their moſt troubleſome Neighbours; and daily powering in new Forces into *Britain*, perſecuted the Inhabitants with Fire and Sword; and the Barbarous Nations, the *Juts*, *Angles*, and *Saxons*, Drunk with the Ravages and Superſtitions of *Paganiſm*, poſſeſſed their Places; (ſo dangerous is it to any Country to call in Foreigners.) They burnt their Monaſteries, and

and Churches, plundered and deſtroy'd the Holy Things of the *Chriſtians*, trampled and put to Death the Miniſters of the Goſpel. At length, *Thomas*, Arch-biſhop of *Canterbury*, and *Thadiolus*, Arch-biſhop of *York*, thoſe Generals of the *Chriſtian Warfare*, ſeeing thoſe Churches ſubverted, and their Flocks diſperſed in Rocks and Caverns, fled with the Remains of the Clergy, into *Wales*. In the mean while, there was not here any *Specimen* of a Church, nor Place, nor Licenſe for Councils *.

In the Year 446, the Great Synod of *Verulam* was celebrated; the *Pelagian* Hereſie, brought by *Agricola*, (ſee *Echard's* Hiſt. Vol. I. p. 36, 37.) a Diſciple of PELAGIUS, defiled by its filthy Peſtilence the Faith of the *Chriſtians*. When therefore the *Britains* were not ſufficient to undertake theſe perverſe Opinions, nor in Conference to refute its Cunning, they enquire for Aſſiſtance in their Spiritual Warfare, from the Biſhops of *Gaul*. Wherefore, collecting there a great Synod, by the Judgment of all the Biſhops, *Germanus*, *Altiſiodorenſis*, *Lupus*, and *Trecaſenſis*, were elected, who ſhould haſten to confirm the Faith of the *Britains*. Theſe put to Sea, and not without Labour and Danger, ſafely arrived: The Synod therefore meeting at *Verulam*, a Licenſe is granted to them by the Fathers, to enter a Diſpute with the Adverſaries; who, when they had thrown out their Loquacity, and had poſſeſſed the Hearers long, and to no purpoſe, with their naked Expreſſions, they were convicted by the Venerable Prelates: All things therefore being finiſh'd according to their Wiſh, the Biſhops joyfully return'd Home; and by theſe Actions, an innumerable Multitude of both Sexes were converted to the Lord.

In the Year 449, when it was declared, that the *Pelagian* Hereſie did again revive in *Britain*; the Prayers of all the Clergy were brought again to the bleſſed *Germanus*, to defend the Cauſe of God as he did formerly; whoſe Petition he immediately granted; and taking with him *Severus*, a Man of Sanctity, and a Diſciple of the moſt bleſſed Father *Lupus*, went to Sea, and ſafely arriv'd in *Britain*. By whoſe Preaching, the Wounds of Incredulity are healed; and in the Opinion of all, the Authors of the Hereſie are condemned of Perverſeneſs; and all things being compoſed, they returned into *Gaul*.

In the Year 519, the moſt Famous *Pambritanick* Convention of Archbiſhops, Biſhops, and Abbats was held for the Coronation of King *Arthur*. In this Synod St. *Dubricius*, deſiring to enjoy an Eremetick Life, reſign'd his Archbiſhoprick; into whoſe Place *David* his Uncle, is conſecrated. This Synod was celebrated againſt the Dregs of the *Pelagian* Hereſie, under *David* the Archbiſhop of *Minevia*, who by the Aſſiſtance and Leave of King *Arthur*, had now tranſlated his See from *Caerleon* to *Minevia* (now St. *David*'s) p. 8.

The General Council is celebrated at *Hatfield*, on the Calends of *October*, in the Year 680. *Theodorus* the Archbiſhop, and other Biſhops of *Britain*, being preſent.

Theodorus having an Account, that the Faith of the Church of CS was much diſturb'd by the Hereſie of EUTICHES; and deſirous to keep free the Churches of the *Engliſh* from that Infection, he collects an Aſſembly, and finds an Unanimous Conſent among them in the Catholick Faith. *p.* 13.

The

The Council of *Calchuth* was celebrated on the *6th* of the Calends of *Auguſt*, in the Year 816, where *Kenulphus*, King of the *Mercians*, was preſent, *Walfred* Archbiſhop of *Canterbury*, being Preſident. The Firſt Canon of which is this, "That the Ca-"tholick Faith, and the Canonical Precepts, con-"ſtituted by the Holy Fathers, be without Corrup-"tion. p. 24.

About the Year 1158, ſome erroneous Perſons of the Race of the Publicans, as 'tis believ'd, came into *England*; who not only infected this Land with their Plague, but alſo the furthermoſt Parts of *France*, *Spain*, *Italy* and *Germany*. Many of them are apprehended, and put into ſafe Cuſtody; but the King being unwilling to puniſh them, without a Diſcuſſion of their Errors, commands an Epiſcopal Council to meet at *Oxford*; in which they were publickly pronounc'd Hereticks, and deliver'd to the Prince to have Corporal Puniſhment inflicted on them; who commanded that they ſhould be burnt in the Forehead with the Character of Heretical Infamy, and in the Face of the People to be whipt out of the City; prohibiting ſtrictly, that any one ſhould receive them, or give them any Relief. At which Puniſhment they went away rejoicing. To ſuch a degree are ſome Men deluded by a ſeducing Spirit!

I have now, according to my Promiſe, gone thro' all the *Engliſh* Councils that I have met with, in relation to the Subject in hand: And I can with Aſſurance ſay, that I have done it with Integrity; not giving any wrong Turn to any Matter of Fact relating to the Subject of Hereſie. And ſince I am come to my much long'd-for Goal, I can with Pleaſure caſt an Eye on thoſe Difficulties; and I may add,

add, Dangers, which I have gone thro': For Hereſie is a Spiritual Plague, and often, too often, God knows, well-meaning Men are infected by it. But, Thanks to that Infinite Being, who has by his Power hitherto preſerv'd me ſound in the Catholick Faith; and I truſt, that God in his infinite Mercy, will guide me thro' all the Meanders and Labyrinths of this World; and will preſerve me to his Heavenly Kingdom.

To that Infinite God, Three Perſons in One Eſſence, Trinity in Unity, and Unity in Trinity, be aſcribed by the whole Church of God militant on Earth, and triumphant in Heaven, all Praiſe, Majeſty, Might, Power and Dominion, now and for ever. Amen.

SOME

SOME REMARKS ON

Mr. *Whiſton*'s Letter of Thanks to the Biſhop of *London*.

I Shall now only add a few Words on Mr. *Whiſton*'s Letter to the Biſhop of *London*. I think 'tis ſuch a ſawcy Inſult on his Lordſhip's good and laudable Deſign, and truly Orthodox Intentions, that it has no Parallel in this Century. His Lordſhip was juſtly alarm'd at ſome new-fangl'd Doxologies; ſuch as that mentioned in the *Saturday*'s *Poſt* of *December* the *6th*, 1718, which was the *Chorus* to a Hymn ſung by the Charity-Girls of St. *James*'s, *Weſtminſter* on *Nov.* 30, 1718, *viz.*

To God, thro' Chriſt, his Son, our Lord,
All Glory be therefore:
As in Beginning was, is now,
And ſhall be evermore.

I need not mention who is Rector of St. *James*'s Church, where this *Arian* and *Macedonian* Doxology was ſung: For ſo it is, that the Divinity of the Son and Holy Ghoſt are purpoſely omitted. Such Doxologies as theſe, I ſay, juſtly alarm'd his Lordſhip. Upon which, he publiſhed his Letter to his Clergy,

Clergy, againſt the Uſe of New Forms of Doxology.

Mr. *Whiſton*, in his Firſt Page, has the Inſolence thus to inſult his Lordſhip; "Tho', ſays he, I am "not an Incumbent; yet I frequent generally one "of the Pariſh Churches, (I ſuppoſe, he means St. "*Andrew's, Holborn,*) where yet, according to your "Lordſhip's laudable Admonition [this is down-"right Banter on his Lordſhip,] I diſſent from the "New Form of Doxology——. Mr. *Whiſton* means the *Gloria Patri, &c.* And at the Bottom of the Page he has theſe Words; "I cannot but think it very "fit for me to own the great Pleaſure your Lord-"ſhip's Caution againſt New Forms of Doxology "has given me: And in my own Name, and in the "Name of many other good Chriſtians, who with "me, reject all ſuch New Forms of Doxology "whatſoever, I return your Lordſhip this publick "Thanks for your open Approbation of our Con-"duct in this matter. The plain *Engliſh* of this is, (for why may not I put Words into Mr. *Whiſton's* Mouth, as he does p. 20. of his vile Libel into his Lordſhip's?) I *William Whiſton*, take the *Arians* and *Macedonians* to be the only Orthodox Chriſtians; and that all *Trinitarians* are obſtinate Hereticks; and that they ought to be treated as out Chriſtians in the 4th Century treated the Hereticks; I reject the *Gloria Patri*, as a New Form, far newer than the Primitive Doxologies, mentioned p. 5. of my Letter of Thanks; far newer than *Athanaſius's* Doxologies, p. 11. And I make the World believe, that the Biſhop of *London* is one of us, and an open Favourer of *Arianiſm*, as it was practiſed in the Fourth Century.

What a diſmal Caſe are we in, when ſuch open and bare-fac'd Hereticks go unpuniſh'd! When no Juſtice can be done to ſuch inſolent and incorrigible He-

Hereticks! (For if the *Arians* were not Hereticks, there never was any ſuch thing as a Heretick in the World.) Had Mr. *Whiſton* printed theſe Words in the Popedom, in *Geneva*, or *Holland*, I aſſure him, without the Gift of Prophecy, he would have met with his Deſerts. In the Name of God, what are we a-doing in our own Country, that we ſuffer the Divinity of our Lord and of the Holy Spirit to be thus inſulted! If Perſons caſt Aſperſions on Temporal Princes, they are puniſh'd with Fines, Impriſonments, Whippings, and ſometimes Death. And ſhall vile and impious Hereticks, who attack the Great Almighty, go unpuniſh'd? God forbid. But I muſt not direct my Superiours. They know their Duty; and 'tis to be wiſh'd and pray'd for, that they would effectually ſtop the Mouths of theſe Fighters againſt God the Father, Son and Holy Ghoſt.

And in Page 4. "Your Lordſhip means, ſays the "Heretick, thoſe New Forms, which were intro-"duc'd by certain Hereticks [Mr. *Whiſton* (for he has Meanings, as well as, he ſays, his Lordſhip has) means the Catholicks] "in the Fourth Century; "tho' your Lordſhip ſeems indeed, unhappily to "have miſtaken their Name and Character. This Treatment deſerves a Name I am loth to give. I aſſure you, Sir, you are miſtaken in his Lordſhip's Meaning; and I hope, his Lordſhip will ſoon convince the World, that you are a falſe Interpreter of Meanings; and your intolerable Inſolence he'll juſtly reſent; For I can ſee his Lordſhip's Meaning, though you hoodwink your ſelf, and will not ſee.

His Lordſhip's Words are; "Some perſons, ſe-"duc'd, I fear, by ſtrong Deluſions of Pride, and "Self-Conceit, have lately publiſh'd New Forms of "Doxology, entirely agreeable to thoſe of ſome "Ancient Hereticks, who impiouſly deny'd a "Trinity of Perſons in the Unity of the Godhead."

This

This Clauſe of his Lordſhip is truly Orthodox; and does not look, like any Approbation of the Conduct of the *Arians*, as Mr. *Whiſton* falſely ſuggeſts, p. 3.

Upon this Declaration of his Lordſhip, Mr. *Whiſton* has theſe Words, p. 4. "I do again return "your Lordſhip my moſt hearty Thanks for ſo ſea- "ſonable, and Chriſtian a Caution againſt the Mo- "dern, Groſs, and Notorious Corruption of this kind."

Mr. *Whiſton* is too cunning to mention the Clauſe of Pride and Self-Conceit, in which his Lordſhip has effectually drawn the Picture of this Heretick. By *Groſs*, *Modern* and *Notorious*, Mr. *Whiſton* means the *Gloria Patri*, &c. And p. 17. Mr. *Whiſton* has theſe Words, "I muſt expoſtulate with you about "your ſurprizing and unaccountable Addition—— "you add Three Perſons and one God, bleſſed for "ever: It is, ſays Mr. *Whiſton*, to me in a Chriſti- "an Biſhop at this time o'th' Day, a Surprizing and "Unaccountable Addition". In the Name of the Holy Trinity, what does this Heretick mean by theſe Words, *a Chriſtian Biſhop at this time of Day*, that Three Perſons in the Godhead ſhould be ſurprizing? If his Lordſhip is, (as he is) for the Doctrine of the Trinity, he cannot be a Chriſtian Biſhop in Mr. *Whiſton*'s Sence. *At this time of Day*; does Mr. *Whiſton* think, that moſt of the Biſhops, and moſt of the Layity are turn'd *Arians*? Let him ſpeak out. The Doctrine of the Trinity is by him called a *Fatal Miſtake*, p. 18. For his Words are; "As if the Three "Divine Perſons were One God; or, the One "God of the Chriſtian Religion". So Mr. *Whiſton* is for the ſhort Way; and has pronounc'd all the *Trinitarians*, to be Hereticks; and yet he, and ſuch as C——, and others, are the only Orthodox Chriſtians; For the future, let not Mr. *Whiſton* be aggrieved at the Name of Hereticks, ſince he has branded all the Catholick

Catholick Church with the Mark of Hereſie: For by *Fatal Miſtake*, he muſt mean that, or nothing: And one of his exalted Parts would take it ill to be thought guilty of Non-ſence.

Tho' Mr. *Whiſton* Courts his Lordſhip, p. 3. in p. 19. he has theſe Words; "Yet I cannot conceal "the ſhrewd Suſpicion, not a few of your Readers "(and Mr. *Whiſton* is one) have entertained, that "altho' your Lordſhip declares againſt *New* Forms "of Doxology; yet, you are for, perhaps (why "*perhaps*, ſpeak out Man) one of the neweſt Forms "of Doxology in the World; which is the common "one; that is, *Gloria Patri*, &c.

And then Mr. *Whiſton* goes on with an Intolerable Banter upon his Lordſhip; and laſt of all, to Crown his Inſolency, he has made a moſt ridiculous Speech for his Lordſhip; which, I hope, in due time, Mr. *Whiſton* will be made ſenſible of, and how, and in what manner he has uſed a Chriſtian Biſhop, as he ſtiles his Lordſhip.

In p. 33. Mr. *Whiſton* ſpeaks out, and pleads for an *Open Toleration* in this Matter; that is, Let the *Arians*, and all other Hereticks, Speak, Write, Preach, and Pray, as they Liſt. But, dear Mr. *Whiſton*, let me ask you a Queſtion; and I am ſure you have Learning to Anſwer honeſtly. Did the *Arians* in the Reign of *Conſtantius*, in the Fourth Century, grant an *Open Toleration* to the Catholicks? If not, as they did not; why can you, and all other Hereticks, expect, even *at this time of Day*, ſuch an Indulgence, which, I hope, will never be granted? It is with you, *Arians*, as with all other Hereticks, when under Hatches, to cry out *Perſecution, Perſecution!* But when any of you are got into the Saddle, no ſort of People are more Tyrannical. Once more, read over the *Arian* Century; for you know, I ſpeak the Truth, and Lye not, and you ought

ought to be of my Opinion. If you ſhould ſeem to deny it, I ſhall enter my Appeal to Antiquity.

In the ſame p. 23. Mr. *Whiſton* cajols his Lordſhip, and tells him, " How much he admires his Lord-" ſhip's Epiſcopal Dignity, and hopes (againſt Hope) " that his Lordſhip will be ſo kind to him as to think, " he has no wilful or criminal Diſreſpect thereto". Then he tells the World, what regard is due from him to the Paſtoral Inſtructions of Chriſtian Biſhops, when they enforce any Chriſtian Duty upon the Clergy and their Flocks——. But here comes the Sting; if inſtead thereof, the Sacred Epiſcopal Character and Authority, be uſed to diſcourage any Duties of Chriſtianity (that is, if the Epiſcopal Authority uſes any means or methods to eradicate *Arianiſm*, and other Hereſies) then I (ſays Mr. *Whiſton*) and all ſober Chriſtians (that is Hereticks) muſt hearken unto God more than to Men; muſt hold faſt the Apoſtolical Form of ſound Words, and the Faith delivered to the Saints, againſt all worthy Sollicitations, Threats, Authorities, and Terrors whatſoever. St. *Paul* and St. *Jude* never ſpoke thoſe Words in Mr. *Whiſton*'s Sence.

He thus concludes his Inſolency; " If they, or " an Angel from Heaven preach'd any other Goſpel, " than Chriſt's own Goſpel, they were to be accur-" ſed": So then if any preach *Arianiſm*, and other Hereſies, (for all Hereticks are of the ſame Opinion, and think their Schemes are built on the Goſpel) and if they defend the Doctrine of the ever-bleſſed Trinity; which is the Subſtance of Chriſtianity it ſelf; they are doom'd by Mr. *Whiſton* to the Pit of Hell. Here's Charity in the Abſtract.

So he concludes, " I am, my Lord ſo far as the " Chriſtian Religion permits; [that is, ſo far as " *Arianiſm* gives me leave] your Lordſhips moſt " Humble and Obedient Servant, *William Whiſton*.

Let

Let any one read, how humble and obedient the *Arians* were to the Catholicks in the Fourth Century; and I am ſure, (if he be not a Heretick) he'll heartily pray, that God would be pleaſed to deliver him, and all True Orthodox Chriſtians from their Rage and Tyranny.

The *Poſtſcript* is a Banter on the *Gloria Patri*, &c. and he ſays, that it was not ſo from the Beginning of the Goſpel. In ſhort, the Catholick Church means no more by the Doxology, than that the Doctrine of the ever-glorious Trinity was from the Beginning; and ſo would continue World without End. God grant, it may do ſo; and all true Chriſtians (not in Mr. *Whiſton's* Sence) will heartily ſay, *Amen.*

I ſhall now conclude all; with one of the excellent Prayers of our holy Mother, the Church, *viz.* with the Collect on *Trinity-Sunday.*

Almighty and Everlaſting God, who haſt given unto us thy Servants, Grace, by the Confeſſion of a true Faith, to acknowledge the Glory of the Eternal Trinity; and in the Power of the Divine Majeſty to worſhip the Unity; we beſeech thee, that thro' the Stedfaſtneſs of this Faith, we may ever be defended from all Adverſity; who liveſt and reigneſt, One God, World without End. Amen.

To this let me add one Collect more in the Communion-Service, appointed to be read on *Trinity-Sunday*, viz. *It is very meet, right, and our bounden Duty, that we ſhould at all Times, and in all Places, give Thanks to thee, O Lord Almighty, and Everlaſting God, which art One God, One Lord; not only One in Perſon, but Three Perſons in One Subſtance; For that we believe of the Glory*

of the Father, the same we believe of the Son, and of the Holy Ghost, without any Difference or Inequality: Therefore with Angels and Arch-Angels, and with all the Company of Heaven, we laud and magnifie thy Glorious Name, evermore praising thee, and saying, Holy, Holy, Holy, Lord God of Hosts; Heaven and Earth are full of thy Glory. Glory be to thee, O Lord most High. **Amen.**

FINIS.

ERRATA of the Third Part.

PAge 26 l. ult. dele *his Father*; p. 29. l. 26. read *Succudi*; p. 34. in the Margin Article l. ult. r. *Seraphin*; p. 55. r. *Ciſtertians*; p. 57. l. 14. after *and* put *ſet*; p. 57. l. penult. r. *Berengarians*; p. 72. *Teutonick*; p. 75. after *Prieſts*, a *Comma*; p. 77. l. 21. dele *and the*; p. 81. r. *Arch*; p. 86. l. 27. dele *the*; p. 112. r. *Secretum*; p. 115. l. 1. dele *we*; p. 119. a *Comma* after *Michael*, *Cæſenus*.

Advertiſement.

THE Author has order'd the Printer to put the *General Preface*, at the End of the Laſt Part; but ſo, that it may be taken off, and plac'd at the Beginning of the Firſt Part; where it ought to be.

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Note, *pt* denotes the *Part*; and p the *Page*.

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